

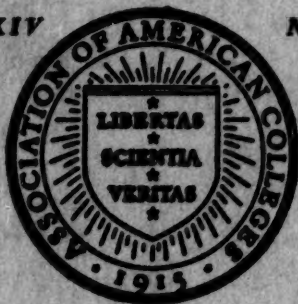
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ASSOCIATION OF AMERICAN COLLEGES BULLETIN

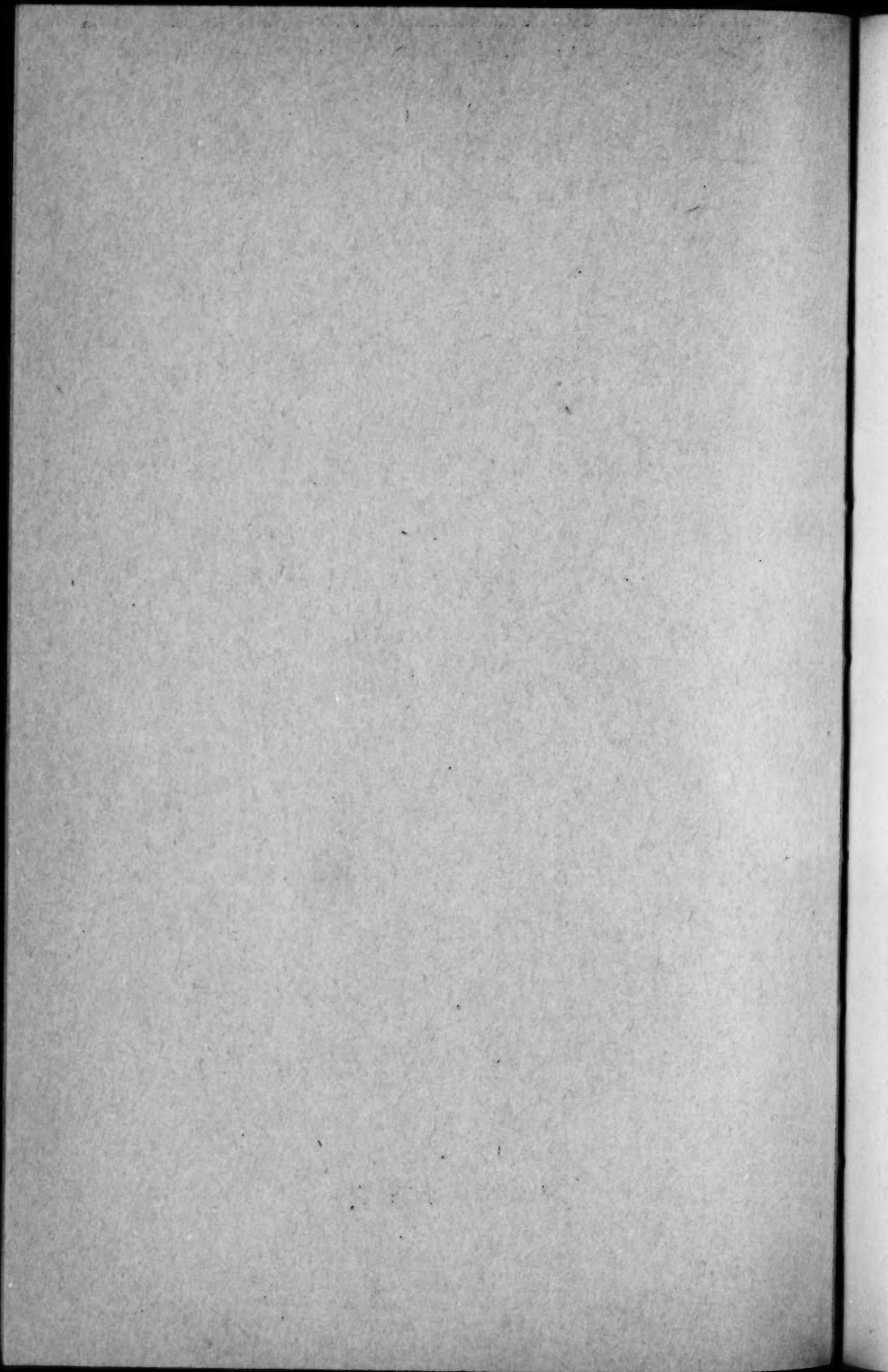
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NUMBER 2



Music as a Humanistic Discipline
The Art and Science of Giving
Federal Aid for Education

MAY, 1948



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The BULLETIN is published four times a year—in March, May, October and December. Its emphasis is on description and exposition, not primarily on criticism or controversy. The March issue regularly carries the Proceedings of the Annual Meeting of the Association. Leaders in the college world contribute to every issue.

Annual Subscription Rates: Regular \$3.00; to members of Association colleges special rates are offered: individual subscriptions, \$1.00; ten or more club subscriptions, mailed in one package for distribution at the college, 50 cents each. Address the Association of American Colleges, 726 Jackson Place, N.W., Washington 6, D. C.

EDITORIAL NOTES

THE OUTLOOK FOR GIFTS TO COLLEGES AND PHILANTHROPY is the title of an address delivered before the American Alumni Council, Tampa, Florida, February 2, 1948, by Arnaud C. Marts, formerly president of Bucknell University. In his address Dr. Marts proved that the "day of large gifts is not over" by presenting convincing statistics, accompanied by charts and facts gleaned from the U. S. Department of the Treasury. Member presidents may obtain a copy of this address by writing to Marts & Lundy, Inc., 521 Fifth Avenue, New York 17, N. Y.

THE COLLEGE SEEKS RELIGION by Merrimon Cuninggim is the result of a study initiated by the author more than ten years ago as a practical solution to his own immediate problem—that of learning what the different institutions were doing in the field of religious leadership. As it now appears, the study covers the work since 1900 in this field and is limited to regular four-year college courses. Its primary purpose is to determine the areas within which the college should assume official responsibility—the thesis of the report being that in the last twenty to thirty years the colleges have recaptured much of their concern for the religious development of students. Professor Cuninggim traces the decline of the religious emphasis early in the century and deals successively with the problem as approached by the church-related, the independent, and the tax-supported college. He discusses the three major religious philosophies of higher education, outlines briefly the programs as carried out in eight of the outstanding institutions, and concludes with a definite constructive program for religious education, developed in the light of the information set forth in the preceding pages. Yale University Press, New Haven, Conn.

WHAT COMES OF TRAINING WOMEN FOR WAR by Dorothy Schaffter is the report of the experience of approximately one third of a million American women in World War II. The report is presented in three parts: an overview,

women in military operations, and women in medical, nursing and related services. The operation of the various programs brought to light interesting implications for the future education of women in civilian life. American Council on Education, Washington, D. C.

BUILDING PROBLEMS OF URBAN UNIVERSITIES, edited by Herbert C. Hunsaker, is the report of a 1947 conference in Cleveland, Ohio, of urban university and college officials and specialists and those of government and city administration. American Council on Education, Washington, D. C.

HOW SHALL WE PAY FOR EDUCATION? by Seymour E. Harris bears the subtitle, "Approaches to the Economics of Education." The author, who is professor of economics at Harvard University, expresses in his preface the hope "that this book will appeal both to educators and economists: I know too little about educational theory to be too technical for economists; and I have made a special effort not to be too technical in economics for the educational profession." He has achieved his desire, if one may judge from the tributes of two colleagues in the field of higher education, who pronounce the book "a 'must' for students or laymen interested in the financing of education," and add, "... all persons concerned with the improvement and expansion of our schools and colleges will find Professor Harris' book extremely helpful in the formulation of sound public policy with respect to the support of education." Harper & Brothers, New York.

DEBT FINANCING OF PLANT ADDITIONS FOR STATE COLLEGES AND UNIVERSITIES by Robert Bruce Stewart and Roy Lyon is the outgrowth of a request made by the Executive Committee of the Central Association of University and College Business Officers for a study of educational plant financing by means of borrowed funds. As a result of this study the authors have presented a fairly comprehensive history of past bond issues of higher educational institutions; a chronicle and discussion of refunding and retirements of these original issues; practical as opposed to legal solution in those few cases

where default has occurred; a documentary account of the judicial interpretation of the constitutional debt provisions; an outline of procedure for actually issuing and selling bonds. Purdue Research Foundation, West Lafayette, Indiana.

YOUTH-SERVING ORGANIZATIONS by M. M. Chambers is appearing in its third edition since 1937. The three editions reflect differing situations and activities of national organizations—prewar, wartime and postwar programs. In addition, descriptive data on membership, purpose, activities, publications, staff and finances are presented for some 250 organizations, largely in the words of their own officers. The importance of local groups and movements is also recognized, and it is hoped that specific information about what is being done on a national scale will help local associations use their resources to best advantage and bring about cooperative efforts on all levels. American Council on Education, Washington, D. C.

THE UNITED NATIONS is asking its member nations to send 40 outstanding students to Lake Success to work on the Secretariat staff, without pay, from July to September in order to train worthy young men and women for positions of leadership in world affairs. The living expenses of 20 of the students will be paid for by Rotary International, and the other 20 by the Carnegie Endowment for International Peace. In addition, Rotary International will name four additional students to participate in this internship program. Lectures and seminars on international problems will supplement the work of the students as UN staff members.

THE MANLIUS SCHOOL, MANLIUS, NEW YORK, offers two full two-year scholarships to sons of educators. Applicants should be finishing the sophomore year at a secondary school. Selection will be made on the basis of character, academic achievement and participation in extracurricular activities. In addition to the foregoing, The Manlius School offers a number of partial scholarships to the sons of educators. Inquiries should be addressed to the Director of Admissions, The Manlius School, Manlius, New York.

UTILIZATION OF THE LIBRARY IN THE INSTRUCTIONAL PROGRAM is the name of a course to be taught this summer by B. Lamar Johnson at the University of Chicago. Dr. Johnson, who is Dean of Instruction and Librarian at Stephens College, Columbia, Missouri, has planned the course for professors as well as librarians. He is therefore anxious to have as many descriptions as possible of the work of instructors who are particularly successful in making use of library resources in their teaching. He would like to have faculty members send him reports and anecdotal accounts regarding courses, units of courses, specific assignments or methods of teaching in which they feel they have made unusually effective use of library materials. Specific descriptions of the work of students will be especially valuable.

Excerpts from **THE BROADER IMPLICATIONS OF AGING** by E. V. Cowdry, *Journal of Gerontology*, Vol. 2, No. 4, pp. 277-282, October 1947:

At present it must be admitted that numerous professors, as well as others, are forced into retirement although they are able to continue some sort of useful service. These individuals not infrequently find it difficult to make ends meet; for the contributing annuity plan by which both they and the university set aside a certain percentage of salary has not been in operation long enough to provide for the necessities of life. They face two handicaps, nothing to do and lack of money. And they soon go to pieces. A few universities do pay adequate pensions. But I have yet to hear of one which has special machinery set up and in operation adequately to serve its staff in this major adjustment.

I hope to see some university establish a Retirement Department and implement it with a suitable budget. It would be the duty of this department to offer confidential counseling service to members of the staff about to retire. This, I am sure, would be welcome. The purpose would be to organize and gently to supervise activities after retirement which would benefit both the university and these individuals throughout the remainder of their lives.

Excerpt from *address to Yale alumni*, February 23, 1948, by President Charles Seymour:

There is one obvious source of increased income which I do not list as a possibility, and that is direct grants from the

Federal Government. It seems to me that we should imperil the independence of the University if we accepted the policy of seeking Federal or State funds in any way to meet current expenses. The present G.I. Bill of Rights helps the student to secure an education, but the University receives no grant for its operation. We have entered into certain service contracts with the Army and the Navy from which, however, we receive no net profit. We can safely seek and receive assistance from the State for specific projects, especially in science and medicine, and for preparation of students for service in medicine and public health. But if we once put ourselves in the position of dependence upon Government financial assistance, our freedom is lost.

It is the more important at this time to emphasize the independent position of the University in view of the growing tendency toward interference in the most vital of our functions on the part of legislators who are stimulated by thoughtless public opinion. This tendency is manifested in various ways—in so-called anti-discrimination bills designed, doubtless with complete sincerity, to overcome the effects of social or racial prejudice. The result of such legislation would, to my mind, be merely to create confusion without attainment of its purpose. You cannot legislate a spirit of tolerance through an anti-discrimination bill any better than you could legislate sobriety through a constitutional amendment! What Board of Admissions could operate its already complex functions if it were constantly threatened with official investigation as to what are the reasons why one individual out of the hundreds or thousands applying for admission has been refused. If we are to maintain the quality of our student body—and this is a primary service to the nation—we must be completely free to select those we regard as best fitted for the privilege of a Yale education. We need the support of the Alumni in this matter, so as wisely to influence public opinion. But whatever bills are passed Yale has a tradition of wise tolerance in such matters which we shall maintain.

I could also emphasize the dangers involved in the attempts of legislators to control the composition of our faculty. Any legislation that would permit the infiltration on to our campus of Government Agents would not only confuse the operations of educational efficiency, but would undermine the most essential aspect of our academic Bill of Rights. Nor would the President of the University enjoy the function, which has been suggested, of becoming the head of an intellectual Gestapo. In providing the assurance of complete

faculty freedom to express the truth as our teachers see it, we shall be in accord with the oldest of our American traditions. If the teachings of our faculty can be proved to be untrue or unsound, the fact should be determined by the open clash of free intelligence and of free minds. We want no interference by Government.

AMERICAN UNIVERSITIES AND COLLEGES is in its fifth edition and is "the only descriptive directory composed exclusively of accredited institutions of higher education in the United States and its possessions." It contains 1070 pages of detailed data on "820 universities and colleges, plus listings and brief data on 1515 accredited professional and technical schools." American Council on Education, Washington, D. C.

AMERICAN JUNIOR COLLEGES is in its second edition and gives "factual descriptive data on curriculum, fees, requirements, student aid, housing, etc., for the 564 accredited junior colleges—data of great practical value to administrators, counselors and students who must select a school for post high school education. New features include considerable information about special facilities and provisions for veterans and foreign students." American Council on Education, Washington, D. C.

AN APPROACH TO PAINTING by Morris Davidson is the effort by an artist, teacher and critic to show that "modern creative expression is not mere capriciousness, is not esoteric and cultish," and do this he has given much space "to exposition of some of the earliest art known that has had esthetic objectives not very different from those of present-day creative painters." The book is profusely illustrated. Coward-McCann, New York.

DENSION by C. F. Richards is the result of one university's participation in the trend, among institutions of higher learning, for studying educational postwar problems and planning solutions to such problems. The Post-War Planning Committee at Dension University became a Dension Decade committee, with no limitations on the scope of its study. The general divisions of the study, however, were indicated by four commissions on: organization, curriculum, extra-class activities, and guidance.

Dean Richards indicates that while the report includes the findings of all the committees, it "attempts to round out the picture of the college as a small private Christian college of liberal arts and sciences seeking adequate ways of achieving its avowed objectives." Denison University Press, Granville, Ohio.

JUNIATA COLLEGE, THE HISTORY OF SEVENTY YEARS (1876-1946), by Charles C. Ellis, is a well-told story of heroic struggles by members of the Church of the Brethren to found a college under adverse conditions and to bring it to high recognition in a short time. Juniata was accredited by the Middle States College Association in 1922, and by the Association of American Universities in 1940. Dr. Ellis received his Baccalaureate in 1898, the first year that the college conferred degrees. He became a member of the faculty in 1908, and was president from 1930 to 1943, when he was succeeded as president by his son, Dr. Calvert N. Ellis. Of the four other presidents of the college, three were relatives named Brumbaugh. It was the reviewer's good fortune to be chairman of the committee to welcome President Martin G. Brumbaugh during his visit to Meadville, Pennsylvania, while he was away from his presidential duties to serve as Governor of Pennsylvania. Brethren Publishing House, Elgin, Illinois.

MONTERREY INSTITUTE OF TECHNOLOGY, organized in Monterrey, N. L., Mexico, five years ago, for promoting and developing higher education, is going to start a Summer School on July 12 through August 21. Credits in Spanish, Literature, History, Philosophy, Sociology and Art will be given. Students will enjoy privileges of the G. I. Bill of Rights. The Institute is privately endowed by Monterrey banks, industry and commerce and all information concerning its activities may be obtained at the Veterans Administration, the Mexican Consulate, the Pan-American Union, tourist agencies or by writing to the Monterrey Tec Summer School, Apdo Postal 118, Monterrey, N. L., Mexico.

THE SUBSIDING VETERAN ENROLMENT at the Fort Devens Division of the University of Massachusetts will free a number of faculty members and administrative officers for

appointments at other institutions of higher learning for the academic years 1948-49 and 1949-50. These teachers and administrators have served loyally and well and this is indeed an exceptional opportunity to take advantage of their availability. For information write at once to Vice President Edward Hodnett, University of Massachusetts at Fort Devens, Massachusetts.

THE INSTITUTE FOR ADMINISTRATIVE OFFICERS OF HIGHER INSTITUTIONS will hold its twenty-sixth annual meeting at the University of Chicago on July 6 and 7, 1948. The general theme of the conference this year will be: "The Community Responsibilities of Institutions of Higher Learning." This theme has been chosen in part because University College, the major adult education unit of the University, is this year celebrating its fiftieth anniversary. There will be two sessions of the Institute each day, beginning at 9:30 o'clock each morning and 2:00 o'clock each afternoon. The meetings are open without fee to administrative officers and others interested in this area of higher education. The Institute will open with general discussions of the responsibilities of institutions of higher education for community educational services, with particular reference to adult educational needs. Consideration will also be given to the principles of adult learning. The second session will be devoted to a consideration of the ways in which institutions of higher education might most effectively work with industry and with labor in the development of adult educational services. At the remaining sessions of the Institute, papers dealing with the ways in which various types of higher institutions are attempting to meet community educational needs will be presented. Opportunity for discussion will be provided following each of the addresses. More complete information about the Institute may be obtained from Norman Burns, Department of Education, University of Chicago.

MEMORIES OF DAVIDSON COLLEGE by Walter L. Lingle tells a human interest story *par excellence*. It holds the interest of an experienced administrator as would a mystery tale. The author entered the College as a freshman in 1888. As an A.B. and A.M. graduate, as a member of the board of trustees from 1903 and president of the College from 1929-1941, he has been intimately connected with the institution for 59 of the 111 years of its existence. John Knox Press, Richmond, Virginia.

COMMISSION ON CHRISTIAN HIGHER EDUCATION

ROBERT N. DuBOSE

EXECUTIVE SECRETARY

THE Commission on Christian Higher Education of the Association of American Colleges has begun its expanded program. A full-time Executive Secretary has been employed, and the offices of the Commission are now located at 726 Jackson Place, N.W., Washington 6, D. C., along with the offices of the Association of American Colleges.

On January 13, 1948, the Administrative Board of the Commission on Christian Higher Education met at the Netherland Plaza Hotel in Cincinnati, Ohio. Dr. A. R. Keppel, chairman, presided. Dr. Keppel announced the names of the new members of the Commission and welcomed them. They are: Dr. Hunter B. Blakely, President, Queens College; Dr. Malcolm B. Dana, President, Olivet College; Dr. Robert W. Gibson, General Secretary of the Board of Christian Education of the United Presbyterian Church of North America; Dr. Raymond F. McLain, President, Transylvania College; and Father William J. Millor, President, University of Detroit. The retiring members were Dr. E. Fay Campbell, Dr. John L. Davis, Dr. Donald Faulkner, Father Daniel M. Galliher, and Chancellor William P. Tolley. The Commission took appropriate action expressing their appreciation for the work done by these members retiring from the Board.

It was called to the attention of the Board that an honor had been bestowed upon the Commission in that the new president and new vice-president of the Association of American Colleges are members of the Commission. Dr. Kenneth I. Brown is the new president of the Association and Father Vincent J. Flynn is the new vice-president.

Dr. Keppel reported for the Commission on the full-time Executive Secretary and made the announcement of the acceptance of this position by Robert N. DuBose.

At this meeting Dr. Keppel was unanimously re-elected president of the Commission, and Dr. Edward A. Fitzpatrick was unanimously re-elected vice-president. Dr. Benjamin E. Mays was elected recording secretary. A budget of approximately \$15,000 was adopted by the Commission.

Dr. Keppel expressed the appreciation of the Commission to Dr. Gould Wickey for the very fine work that had been done in the past and for the excellent leadership he had given to this Commission.

COMMISSION MEETING IN WASHINGTON

On March 11 and 12, 1948, the Administrative Board of the Commission on Christian Higher Education met at the Statler Hotel in Washington, D. C.

The Executive Secretary presented a report on the present status of the Commission's work, and recommended certain definite projects for the various Committees. The report recommended that the Commission on Christian Higher Education encourage and promote in every possible way effective counseling programs on college and university campuses. Even in the small colleges there must be more specialized leadership and counseling than we have had before, and the entire teaching staff will have to carry new responsibilities in this field. Rightly conceived and carried through, a counseling program may be the channel through which the deeper religious insight and purposes of the college may vitally affect the life purposes and vocational commitments of the individual student. A preliminary survey of counseling programs will be made by this office and a brochure will be sent out to all the college presidents in the Commission. The plans are under way for seminars on marriage and family relations and it is hoped that each college and university campus will participate.

This Commission has begun a plan that will make available distinguished religious leaders, both for student groups and faculty groups. In this the Commission is using the contacts of the Arts Program. There is a great need for good speakers and counselors, carefully chosen, to be made available at reasonable charges for short visits to the campuses. The Executive Secretary recommended an annual lecture in the field of religion on the campuses of church-related colleges and universities, perhaps a series of lectures given by a well-known religious leader. The outstanding lectures delivered in this series on college campuses should be made available to the Commission for publication.

Many colleges are facing difficulties in relation to their annual Religious Emphasis Week programs. The Commission, through its Research Committee, is making a study of the Religious Emphasis Week on college and university campuses, keeping in mind that the information is to be made available to all colleges and universities to assist them in their future planning.

The assumptions and the role of liberal education are being critically examined by faculty committees and there is increasing evidence of widespread concern for the place of religion and philosophy and integrated aspects of a broadly conceived curriculum. The CCHE is now making plans for a faculty consultation program for religion in higher education. These consultations will be based on the thesis that the professor can bring religious influence into the classroom, and that the college, through its teaching, business and disciplinary methods, should make science and religion partners—not competitors—in the search for truth.

If the CCHE is to promote the teaching of religion to undergraduates we shall have to scrutinize our taught curriculum in an effort to discover those places in which religion, or a religious view of life, in the university inescapably belongs. The colleges should be a community in which students and teachers are comrades in the search for truth—in which there is a substantial unity between the formal and informal processes of education. State-wide or region-wide groups brought together with leaders lecturing on how to accomplish this is desirable.

FURTHER RECOMMENDATIONS

The Executive Secretary brought to the attention of the Commission in its long-range planning that the Commission should consider the problem of church leadership in college and university communities. While this is only one aspect of the complex problem of religion in American higher education, it is a crucial matter. Thorough competent leadership in the churches of a college or university community could strengthen almost immeasurably the other religious programs of the institution. On the other hand, the sincere and comprehensive programs of the colleges and universities can be very seriously handicapped by

ineffective or incompetent leadership in the churches. It would appear that there is a great need for careful work on the professional preparation of church workers, the development of standards for equipment and training, as well as other phases of the problem. Manifestly, this problem is of direct concern to the churches themselves.

There should be a real and visible partnership between the college, the community churches and the student religious groups so that students will know that their work is integral to and not separate from education. Through the efforts on the part of the Commission the college or university can do much to help the local churches discover able leadership for these churches on or near college or university campuses. Better provision must be made in both the large university and the small college for competent, well-trained leadership for the voluntary religious program, including worship, the above mentioned counseling, and the strengthening of the programs of church and campus religious groups.

"The program for religion in the postwar world can rise no higher than the capacity, prophetic insight, and character-influencing qualities of those called to lead it." The effort to join together the insights of religion and education is a basic task for all of higher education, whether church-related, private, or state-supported, and an immediate task and responsibility. To do battle with the secularism that has been rampant for a generation in our society and our education is a challenge. Dr. Shedd in his Hazen Conference pamphlet, "Religion in Postwar Higher Education," issues a "call to reshape higher education so that the insights and values of religion are inextricably interwoven with the total educational experience—curricular and extra-curricular. This task cannot wait; the goals mentioned, though long-range, must begin to be achieved at once, for it is only through the reunion of a revitalized Christianity and learning that there will come that climate in which true peace can grow for the individual and for society."

After the Executive Secretary had presented his report to the Commission the various projects were referred to the proper committees for appropriate action.

THE COMMITTEE ON CONFERENCES AND PROGRAMS

The Committee on Conferences and Programs recommended that the Commission cooperate this year with the present regional conferences already in existence, and asked the Executive Secretary to study their worth and investigate their needs and report back to the Executive Committee. The same procedure is to be followed in connection with the state conferences. The Committee also recommended that a study be made of workshops for faculty members. This Committee voted its approval of the projects recommended by the Executive Secretary.

THE COMMITTEE ON RESEARCH

This Committee presented the questionnaire mentioned above, which will have reached the college presidents before this issue of the *BULLETIN* goes to press, and which will form the basis for further planning and immediate work for the Commission. The Committee on Research is also working on a plan for faculty consultations.

THE COMMITTEE ON PUBLICATIONS

This Committee recommended that the monthly newsletter in its present form be discontinued, and further recommended the occasional printing of pamphlets and articles. They suggested that from time to time material be offered to appropriate publications by Mr. DuBose, and that material be offered to the *BULLETIN* of the Association of American Colleges in a similar manner. Dr. Snavelly suggested that Mr. DuBose be made an assistant editor of the *BULLETIN*, and this was adopted. It was also suggested that the distributing of the copies of *CHRISTIAN EDUCATION* be discontinued at a time when it could be done gracefully—depending on previous arrangements, dates of publications, etc. This would necessitate an expenditure of over \$1,200, and the members felt that the money could be used more advantageously elsewhere in the expanded program. It was suggested that the church boards add this item to their budgets.

THE COMMITTEE ON PUBLIC RELATIONS

This Committee suggested that a study be made that would determine the possibility of employing use of the radio to bring

Christian Higher Education before the public, and that the study be brought back to the Commission at its next meeting. It was further suggested that the study be carried to all fields of publicity and advertising—radio, magazines, newspapers, etc.

**SPECIAL COMMITTEE TO STUDY PLAN PROPOSED BY PRESIDENT'S
COMMISSION ON HIGHER EDUCATION FOR AMERICAN
DEMOCRACY**

This Special Committee was appointed earlier in this meeting to study the report of the President's Commission on Higher Education for American Democracy. The report of this Committee agreed with, and even applauded, the many fine features of the complete report of the President's Commission, but viewed with grave disappointment and deep concern that particular recommendation which would discriminate in subsidizing publicly-controlled education as compared with privately-controlled colleges and universities. This report called attention to the implications towards federalization and secularization in the work of the Liberal Arts College, and expressed entire agreement with the "Statement of Dissent" written by two members of the President's Commission. It was voted that this report in full be read before the meeting of the Directors of the Association at their meeting on March 17th.

REPORT TO BOARD OF DIRECTORS OF THE ASSOCIATION

Chairman Keppel made an inspiring report to the Directors of the Association in New York on March 17. At this time he outlined the work of the Commission already under way under the direction of the new full-time Executive Secretary, and the plans for the immediate future of the four sub-committees, whose duties are outlined on pages 231-235 in the March 1947 issue of the BULLETIN. The action of the CCHE on the report of the President's Commission was brought to the attention of the Directors.

Dr. Snively, Executive Director of the Association of American Colleges, has cooperated in a very fine way with the work of this Commission. I have taken this opportunity to present a rather detailed report to the members of the Commission in order to bring them up to date on the work being done and to strengthen their interest in the expanded program of the Commission.

THE PLACE OF CREATIVE WRITING IN THE STUDY OF LITERATURE

CLEANTH BROOKS
PROFESSOR, YALE UNIVERSITY

ANY mere professor facing a whole congregation of deans may be forgiven for embarrassment. But my case is worse still: I am conscious of the fact that I am here under false pretenses. According to the program I am supposed to speak on the subject of creative writing. But I am no authority on creative writing; I do not teach creative writing; I am further aware that most English professors deny that creative writing can be taught. *Poeta non fit, sed nascitur.*

I must agree that there is an important sense in which the assertion is true; creative writing cannot be taught if one means that good novels and poems can be produced by teaching. I actually did teach a course in creative writing once, a number of years ago. I did not expect that any masterpieces would be produced. My expectations were not disappointed. None was produced.

In view, then, of the shaky status of creative writing as a course, and in view of my own acknowledged lack of credentials for discussing it, I have little business standing before you on this occasion. But the opportunity is too good to be missed. I feel that I do have something to say about the state of the humanities in our colleges and universities. I believe that what I have to say is rarely said. I think that you ought to hear it. And I dare say that by a little wrenching and twisting I can, as the lawyers put it, "connect it up" with a discussion of creative writing, though a more accurate title, I grant, would be not creative writing but critical reading.

The state of the humanities, to which I have referred, is, to say the least, grave. The patient is distinctly anemic; the pulse is rapid and weak; the breathing is stertorous; and the physician in charge is alarmed. If my metaphor seems unduly melodramatic, the situation I describe can be soberly documented. For example, a year or so ago the head of the English department in one of our

NOTE: Address delivered before the American Conference of Academic Deans, Cincinnati, Ohio, January 12, 1948.

great midwestern universities said to me: "Our brightest students are no longer going into the humanities. Nowadays, of twenty first-rate minds, eighteen go into the physical sciences; two into the social studies, none into the humanities." Many observers might quarrel with his figures, but most would corroborate the trend which he describes.

Or take a more impressive example: the great educational foundations, those infallible barometers of the intellectual body politic, are nowadays registering grave concern over the plight of the humanities. Something must be done. And so studies are being made. Books on the humanities are being encouraged in the hope that humane studies may become more robust and our lopsided intellectual development may be corrected.

But perhaps the best proof of all that the humanities are very sick is the reiterated report that they are already dead. Some of you saw in *Harpers Magazine*, two or three years ago, an article entitled "What to Do with the Humanities" by the then president of the American Sociological Society.

What the author proposed—to put it briefly—was to dispose of a course. His dispositions had the merit of vigor and tidiness. The dried hide was to be hung in the museum; the fat and bones "processed"—the term is his own—into science, with nothing but a little chlorate of lime left to mark where the body had lain.

But it is idle to multiply instances to an audience such as this: you, probably more than other groups, are aware of the problem that exists. With due exceptions noted, the departments that teach the humanities are not in a flourishing state. For much of their predicament, of course, the teachers of the humanities are scarcely to be blamed. In an age and a society like ours, they must expect to fight against the prevailing current. But for part of their predicament they can justly be blamed, for as some of you know, there are departments of the humanities which have themselves ceased to be humane. "If the salt has lost its savor, wherewith shall it be salted?"

Allow me then to be perfectly explicit. I am interested in the course in creative writing, not because I have sanguine hopes of the creations—the poems and novels—which might be expected to come out of it. I am interested in it because it represents the one course in which the teacher is forced to teach literature—not

philology, not cultural history, not literary backgrounds, but literature itself. The student profits from such a course; the unusual student may profit immensely. But the average English professor would profit most of all. I think that he needs to be reminded that he is not primarily a scientist; not primarily a historian. He needs to be reminded that he professes literature, and that literature is ultimately a craft.

Could he be reminded that he professes a craft—that he is supposed to teach an art—I think that the repercussions would be profound. They might even revolutionize the whole liberal arts college. But to see this point clearly, one had to consider for a moment what at present the English professors teach. What, as a matter of fact, does an English teacher teach? Many more things than you might surmise. (I waive, for the time, the question of whether he teaches poorly or well. I am concerned for my purpose, with what he teaches.)

In the first place, he teaches language and the various linguistic sciences; vocabulary, grammar, syntax. It is not altogether his fault that he frequently teaches these subjects on an eighth-grade level. After all, he has to take the student where he finds him. But he is usually equipped to teach these subjects on a very high level. If he has gone to one of our great graduate schools, he is prepared to teach them on a very high level indeed; morphology, comparative philology, phonetics, perhaps even, in these days, semantics.

This is the English professor as scientist. I use the term advisedly. Some of these disciplines are far more important sciences than most of us do suppose. The first-class linguist can tell us a great deal about our words: where they come from, the mutations of form and meaning which they have undergone; and he may even be able, in a limited way, to predict what mutations they will undergo in the future. This power of prediction is the incontestable proof of the fact that he is a scientist.

I take it that in an age like our own which worships science, the English professor in his role of scientist stands in no need of justification. I do not intend here to exalt this role, nor, for that matter do I intend to disparage it. I merely point out that his status as scientist is finally irrelevant to his role of custodian of the humanities. There are certain kinds of questions which the

scientist as scientist cannot answer. Science cannot answer questions of "ought" with reference to pronunciation. The laws of science are definitions, not police regulations, not even the regulations of polite usage.

The English professor's training in linguistics can be of immense value to him as a teacher. But his stricter training in linguistics does not in itself enable him to tell you whether this is a good poem or a bad one. It may actually lead him to regard the question, since it is not a scientific one, as no real question at all—merely a bogus question.

But the more typical role in which the English professor appears—on the whole, the role in which he feels most comfortable—is that of historian—as historian of customs, of manners, of literary forms, and even, if he is of philosophical temper, as historian of ideas. Again I mean to say nothing by way of disparagement. Such histories are abundantly justified in themselves; they may be of great help to the historian proper. They are of highest importance to the teacher of literature who must constantly make use of them. But to teach the history of literature is not to teach literature itself. I am satisfied that most such teaching today has little or nothing to do with literature; and since it is taught, for the most part, to students who have never been taught to read, it is small wonder that, by and large, it represents a cultural failure.

The last statement, I am aware, may seem extreme and needlessly drastic. I assure you that it is a considered statement, made advisedly and with the benefit of whatever experience I possess. But I do agree that the statement does require some elaboration, and perhaps an illustration.

We English professors are prepared to present the student with all the materials about a poem; we rarely present him with the poem itself. Browning in one of his poems mockingly asks the question: "What porridge had John Keats?" But that is the English professor's favorite question. We ask it endlessly. Our footnotes speculate on the poet's mental diet. Our brilliant research counts calories of his spiritual nourishment. We know all about the sources of this sonnet and the literary antecedents of that ode.

This preoccupation with background and sources, with bio-

graphical details and cultural history, might be all very well if the student were able to read the literary documents themselves. Unfortunately, he cannot. I repeat the statement: The average student does not know how to read a literary document. Not being able to read, not being able to criticize, the history of literature must, perforce, become for him at its best, social history, political history, history of manners. At its worst, it becomes a meaningless smudge.

If you conclude that I am attacking literary history, then I have expressed myself very badly. I would not do away with literary history. On the contrary, I am anxious to save it. But we cannot have literary history unless we are competent to deal with literature as literature. One cannot have a history of meaningless cyphers.

Have I overstated the case? I believe not. Let me give an illustration. Several years ago at a meeting of the English Institute, a professor of more than average distinction gave a paper on what the new history of American literature should be. He began by saying that the history ought to be properly objective. The case must not be begged by assuming somebody's prejudiced definition of what literature is. The new history ought to begin by defining literature as "anything written in words," it being obvious that any more restricted definition would be hopelessly subjective. He proposed that one chapter ought to deal with the Sears, Roebuck catalogue (not the worst of suggestions, I think, though I am not sure that my reasons for thinking so were the speaker's). When someone jestingly proposed that there should also be a chapter on the American telephone directory, the speaker, with an admirable bull-headedness, agreed that there should be. In spite of the jeers, he stood his ground, and I must admit that I admired him for it: for he was being logically consistent in a way in which some of the jeerers were not. For most of the jeerers too, worship a misplaced objectivity and are vaguely unhappy with anything less solid than their footnotes—their verifiable facts.

I too have written my share of footnotes and I intend to write many more of them. I too have a hearty distaste for impressionist mooning. But I deny the validity of the dilemma in which the average professor has allowed himself to be trapped. That

dilemma would commit him to being objective and dull *or* subjective and irresponsible: to thinking *or* to emoting: to footnoting *or* to appreciating.

It splits intellect and emotion, facts and values, wide apart. It is an aspect of the terrible division of our times: the typical schizophrenia of the atomic age. Ironically enough, it is this breach in our universities that the humanities are now being begged to heal. But the crack runs right through the English department itself. Alas, we are the children of our age, infected with the characteristic disease of the age. We have sped the exact sciences too well and too long; we have gone to school to the cultural historians one semester too many. We have, I am afraid, been encouraged in our bad habits by you gentlemen yourselves. For we have not sought to prosecute our peculiar task with methods appropriate to it, but to imitate the methods of the sciences and of the social studies. The result is that we know the etymology of all the words in the poem but we hesitate to affirm that it is a good poem or a bad one. We know that the semicolon in the first edition was replaced by a comma in the second edition. We know who wrote it and we have edited the author's diary: we can tell you from where he filched this epithet and from what obscure tome he culled that phrase. But do not ask us to evaluate the poem as a poem. That is not an objective question. We know what the poet's contemporaries thought of it as a poem, and we can tell you why the eighteenth century reader disliked it and why the nineteenth century reader came to prize it. But do not ask us whether or not *we* ought to value it. We are good relativists: we know too well that there are no permanent values.

I have dealt, perhaps cruelly, with the professor of literature as scientist and historian. But I do not wish him to cease to be scientist and historian. I *do* want him to become critic and craftsman as well. If he teaches creative writing, he is forced to become a critic—he is forced to deal with literature as a craft. When he teaches creative writing he finds, of necessity, that he is teaching creative reading as well. The two activities simply cannot be separated.

The best teachers of creative writing have found this to be true. My friend, Robert Penn Warren, for example, whose recent Pulitzer Prize novel, "All the King's Men," some of you

have read, is the finest teacher of creative writing that I know. But his courses begin and end as courses in critical reading—reading and discussing the masterpieces and the significant failures until the students have written their own MSS to be so read and so discussed; and even when their MSS have become the staple of the reading and discussion, the triumphs and failures of other writers constantly demand attention for comparison and contrast. I have mentioned Mr. Warren's name. I could add those of a half dozen other writers. The testimony is always the same: the problems of writing and the problems of reading interpenetrate one another.

I am interested in the creative writing course, therefore, not as a few frills to be added to the literature department's rather faded wardrobe. It is no frill—no mere adornment. The activity which it represents is the most central thing in a department of literature. I am not interested in the creative writing course because I believe that it will give a voice to otherwise mute inglorious Miltons. The number of Miltons, mute or vocal, is always excessively limited. One cannot manufacture great writers, though perhaps one can help writers discover themselves. I am interested in creative writing, then, not because it may teach a few students to become able writers, but rather because it may teach many to read.

The problems of reading, critical reading, imaginative reading, is crucial for the department of literature. No amount of footnotes, however learned, no amount of biographical detail or of cultural history will make up for its neglect. On the other hand, the recovery of the ability to read literature might well give a center and a purpose to the various disciplines which now jostle against each other in the typical department of English. Literary history comes to have a meaning if we can deal with literature as an art. Even the driest discipline in linguistics may acquire point and significance if we come to realize that in a piece of great literature, the very connotations of a word may be of tremendous importance. A department of English, centered about critical reading and writing, would not have to beg for room in the ante-chamber of the history department. With a new purpose and a recovered self-confidence, it might even come to pull its weight in the College of Arts and Sciences. In such a department, needless

to say, courses in creative writing would be the matter of course, not the exception; for the concern with craftsmanship which permeated the whole department, would in such courses find a natural extension.

What I have just finished saying, I should say to any group of English students or English teachers. Indeed, I have said as much before such groups again and again. But there is a special point in addressing my remarks to you. As administrative officers, I think that you are in part responsible for the failure; but in any case, you certainly will have to be largely responsible for whatever recovery is to be made.

There is further justification for addressing this statement to you as the heads of the liberal arts colleges, for the problem involved is part of a general cultural problem: it cannot be evaded as the sole concern of the English department, or even of the humanities division. To take refuge in that evasion is once more to stress the specialization that bedevils all modern education. If the term liberal arts college means anything, then what the history or the chemistry professor reads—and his ability to read—is relevant to the problem.

The irony of the general situation is that today we possess one of the most distinguished literatures that the English-speaking world has had for a long, long time. I speak perhaps as a partisan. Yet I am conscious of uttering no exaggeration when I say that the last three decades have produced some of the most powerful poetry and some of the best fiction that have been written in the last hundred years. Yet side by side with this sensitive and powerful literature there proliferates some of the noisiest and most vulgar third-rate literature that the world has ever seen: mass-produced trash,—what the Germans have called *kitsch*. The sharp distinction in modern books between the best and the worst is another aspect of the split that runs through modern culture.

I know that the reply will be made that the second- and third-rate have always existed beside the first-rate—that there is no reason to be alarmed, that in time the sediment will settle of itself, etc., etc. I know the customary replies, I say; but I cannot feel very complacent about the situation when I note how often our reviewers in the great metropolitan book pages are unable to dis-

tinguish between the genuine and the spurious or when I look over the list of best-selling novels—sociological tracts or the love-sagas of bosomy young women in seventeenth century costume—or when I reflect on the reading habits of the average faculty member.

Kitsch has succeeded in engulfing the campus itself. I think that that fact is culturally significant. But even if the fact has no significance, I must say that personally I resent seeing our students left to the mercy of Tinpan Alley, and the juke boxes, or the all-too-tender ministrations of Hollywood. Nor can I feel that this general situation is significantly relieved by a few women faculty members subscribing to the Book-of-the-Month Club, or their male colleagues like the tired business men that so many of them are, occasionally dipping into a current best seller. The record of our colleges is, on the whole, a sorry one. Ours is a smoky candle, well hidden under a bushel, whose rays do not even penetrate the murk of the campus itself. The solution of the problem rests with the deans more than is realized. Our colleges ought, at the very least, to see to it that their students are able to read—since they will read something—the literature of their own time, not the trash; but this implies learning to read literature—whether modern or classic—in short, learning to read.

If one way to break through the shell which now encrusts the humanities is to undertake to teach our students to write, then let us by all means try to teach them to write. We shall produce, I dare say, few enough Eliots or Yeatses or Faulkners. But if we succeed in teaching our students to read the Faulkners and Yeatses and Eliots that we have, we shall have accomplished something. We might even, by so doing, restore meaning to that battered and shabby phrase, "the liberal arts."

THE FINE ARTS IN LIBERAL EDUCATION

PHILIP R. ADAMS

DIRECTOR, CINCINNATI ART MUSEUM

I DOUBT if anyone, who has never become a dean himself, ever quite recovers from the bleak summons to the dean's office. But to be summoned to a whole convention of deans is overpowering indeed. So I have come prepared, not exactly with classical allusions, but with citation of authority. And it isn't surprising to find that Samuel Johnson had opinions about education; he had opinions about everything. But there is a surprisingly modern tone, almost as if a Chicago university president had spoken, in a remark to Boswell early in the year 1766. "Talking of education, 'People have now-a-days, (said he) got a strange opinion that everything should be taught by lectures. Now, I cannot see that lectures can do so much good as reading the books from which the lectures are taken. I know nothing that can be best taught by lectures, except where experiments are to be shown. You may teach chymistry by lectures—you might teach making of shoes by lectures!'"

Whether or not the practice of painting and sculpture as contained in the liberal arts curriculum today has much in common with the laboratory methods of "chymistry," no one can be offended if it is said to partake of the nature of shoemaking. In fact the very word "bottega," the workshop of a renaissance painter, survives in Italy today chiefly to designate a shoemaker's place of business. There may be some inference in this.

Dr. Johnson admits that laboratory practices might conceivably have some place in the curriculum, but he obviously doesn't see much point in their inclusion. And the only reasonable answer to the question raised by this morning's subject would seem at first glance to be a ringing yes-and-no. This may be the inevitable, as well as typical, answer to an educational question, but it was rarely the Johnsonian solution. So, having invoked the lexicographer's thunderous shade, let us endeavor to be categorical, let us even ask what light etymology can throw on the problem.

NOTE: Address delivered before The American Conference of Academic Deans, Cincinnati, Ohio, January 12, 1948.

Giotto, Masaccio, Botticelli, the young Leonardo worked in bottegas, but by the middle of the sixteenth century painting and sculpture had moved into "studios." The English quickly borrowed the word so enthusiastically that H. L. Mencken can discover "shoe-studios" in twentieth century America. This could be a full turning of the cycle, from cobbler's bench to cobbler's bench, with all the disciplinary implications of a fine craft. But, unfortunately, it isn't any such happy thing.

The change from bottega to studio took place in the twilight of Italian art; it was accomplished by "eclectics," "mannerists," the academicians of Bologna, that university town, not by the still vigorous Venetians, not by even the latter-day French for whom the "atelier" of the painter and sculptor is still the factory, or at least the workshop, of the industrialist and mechanic. And there is no doubt that French art has been the most fertile and inventive of the last hundred and fifty years.

The word studio smells of the scholar's lamp. A studio is a place for study and contemplation and certainly the creation of a painting is more than a manual performance. Albrecht Dürer worried about it; no mean thinker himself, friend of the German humanists and of those great Venetians whose far from intellectual but still more than merely decorative canvases he admired, he was disturbed by the contemporary German artists' reliance on craft skill alone. This "Brauch," as he called it, must be reinforced with "Kunst," a word deriving from mental skill, knowledge, and finally meaning "art." But not to Dürer; the artist must be at home in both the workshop and the study. "Kunst" by itself was in no wise preferable to "Brauch." Rubens in the next century achieved this ideal of the northern artist; his formal education might almost have been planned by Dürer. After eight years' apprenticeship in the painting shops of Antwerp, a year as page to the Hapsburg vice-regal court of the Netherlands, followed by the grand tour and residence in Italy, which meant friendship with his countryman, the learned classicist Lipsius, in Rome, he was ready to take his place as scholar, gentleman and the most influential painter of his time.

But there have never been many Peter Paul Rubens; and from the first moment the schizophrenia of specialization began to show itself in the slight split between theory and practice, the remedy has been still to find.

We look back wistfully on the Academy of Florence. It seems to be the Utopia of higher education, that true anarchy where no organization was needed: not deans, not trustees, not even committees on curriculum. Its classrooms were the squares and porches of Florence; its symposia were literally that, the banquet tables of the Medicis where philosophers, poets, churchmen, painters, even bankers and political scientists—not necessarily in the order named, gathered in scholarly dispute, with the result that they all became, in some rare instances, one person: the perfect picture of the educated man. But even in this pedagogue's paradise there was that typical morning when Leonardo, discussing a passage in the *Divine Comedy* with a group of Florentine youths, saw Michelangelo stumping across the piazza and graciously called to him for his comment. Michelangelo was quick to insult, and turned on the older man: "You, who modelled a horse in plaster and couldn't even cast it in bronze!" In whatever room Michelangelo kept his books or sat himself to write the splendidly crabbed sonnets, that place Michelangelo might have called a studio. But it is hard to imagine him referring to his sculpture shop by that academic word.

This minor matter of terminology seems to me to summarize our problem. The artist is a skilled craftsman today, as he has always been, requiring the craft training of either a master's workshop or what we fondly believe to be its modern equivalent, the technical school or college. As a skilled craftsman, he is a valuable and indispensable member of an industrial society. But he is also an intellectual leader, a prophet of immaterial realities, a maker of symbols, august symbols by whose device we live and die. And as such he must be the object of most serious education.

If this problem baffled Dürer and the Medicis, are we lesser mortals likely to solve it now? In any case we must make the attempt. And the question then rises as to whether the climate of the liberal arts is congenial or even life-sustaining for the creative artist. Certainly, in the recent past it has been the salon or café table rather than the college, free congress with writers and philosophers rather than the rarified air of the academic cloister, that has fed the artist's intellectual needs. Zola's friendship with Cézanne comes to mind, or the role played by a Mallarmé in his day or by a Paul Valéry in his. There are other hazards in

the artist becoming an "educated" man in the usual sense of the word. He might be, thereby, further separated from the craft matrix equally necessary to him. One immediate result of his moving into a studio, for example, of consorting with scholars and gentlemen and otherwise subtly changing his intellectual class, was a financial penalty, a gradual but progressive economic dislocation, that finally ended in near expropriation. He came at once to depend on the caprice of a patron, then on the favor of critic or dealer. While his one-time social equals, the plumber and carpenter, even to a lesser extent the professor, have kept some financial stability, the artist by the mid-twentieth century is lucky to have so much as a studio to live in. It is more likely to be the garret of romantic legend and grim fact.

But he survives. Fortunately for a balanced culture, he refuses to go under. Ill-fed, ill-housed, worst of all ill-trained, he resists technological extinction, social indifference and intellectual condescension. With any kind of luck he even masters them.

It might be argued that our problem this morning is less the question of educating the creative artist than it is of relating the creative arts more closely, more vividly, to that "honest man of average sensibility" who is the end product of a liberal education. And, of course, the exceptional man, the highly gifted, which surely the artist of today must be if he is to exist at all, will somehow take care of himself. However, the two problems go hand in hand, may even be one and the same. At least the creative arts, studios no less, are on the campus, apparently to stay. How, exactly, did they get there?

It all began before the appearance of that otherwise inexplicable phenomenon, the artist-in-residence. It began when the history of the arts began to detach itself, amoeba-fashion, from the parent body of classical archaeology. History and anthropology had begun at the same time to converge on a vacuum, that is to say a scholastic vacuum, a curricular vacuum which could be filled only by the work of art itself. Humbly, insensibly at first some artifacts refused to stay on the shelves and demanded individual glass cases as objects of art; epigraphs without letters turned into eloquent sculptured shapes, insisting on respect as historic documents, and a new humanity came into being. Let it be noted that I call it the history of the arts, not art-history. I do not demean

the noun "art" to the status of an adjective, and I do not much diminish history by treating it as a method of study. The tools of scholarship were ready for it; *wissenschaftlich* methods quickly gave scholastic dignity to what had previously been a personal, intimate, not too respectable adventure of the soul. Easily, almost too easily and quickly, it took its place beside English literature and the classical and modern languages. It remains there as a miraculous, but too little used, instrument for that synthesis of the specialized disciplines we feel to be so imperative today.

Now it can happen that a paradox, by too long familiarity, loses its power to shock. Otherwise, it would be difficult to account for a poet-in-residence in a college where a large percentage of the faculty profess the study of English letters. But we are well-accustomed to, and hence no longer greatly surprised by, a complete divorce between the scholarly study of a literature and its creative practice. Perhaps it is not a contradiction, perhaps the word academic rightly precludes any possibility of direct application. Certainly it would be a bold man who would ask the average professor of the history of the arts to pick out a necktie, even for a Christman present.

My professional bias, however, leads me to believe that where the visual arts are concerned this is neither an inevitable or defensible state of affairs. I like, quite naturally, to feel that a similar stultification has not entirely overtaken the scholarship practiced by art museums. We deal with real objects, not photographs of them; if we are watchful not even with reproductions of them; we have to care for them, handle them, exhibit them; we develop a peculiar curatorial possessiveness about them. We even have to deal with those bristly, unpredictable and often impolite quantities, living artists. And no matter how badly we may acquit ourselves, we are at least not spared the shock of such clashes by the comfortable insulation of academic withdrawal. We are forced to recognize the existence of the arts as living, breathing, turbulent facts. We have to know that artists eat and make love, and get drunk and create works of art. We have to know that there are such things as artists.

In this country where art museums and art schools are frequently the same foundation, one having begotten the other in a

kind of spontaneous generation back in the post-Civil War period, we are often charged with the serious responsibility of educating artists. And it can be a frightening charge. Through all this we may fall into the sin of feeling slightly superior to those "gentlemen in England now abed" in their collegiate cloisters.

And we do definitely acquire an impatience with the dilettante. We see no good in the debasement of that once honorable word, "amateur," the forceful lover, the positive devotee, into a synonym for the dabbler. We want it to have in the arts, at least, the standing it has on the sports page.

So we believe that the practice of the arts should be included in the liberal arts curriculum. And at the same time we believe that its inclusion can do more harm than good. Because the way in which it is handled at present, and in the predictable future, it could well be worse than not having it at all.

When I say that some of us, from the art museum's vantage point midway between the artist and the scholar, believe that the practice of painting and sculpture should be included in the liberal arts curriculum, I am aware that the question of participation studies has agitated the whole world of education. The participation is often so partial and disjointed as to defeat its own purpose.

It was once taken for granted, in Dr. Johnson's day and still later, that any educated man could write, at least communicate by writing, if not write creatively. On the solid trunk of this assumption blossoms of philology, criticism, exact literary scholarship flowered. The assumption is no longer valid, and the stem has withered away while the blooms still cling to their orchidaceous existence. Now we have the history of the arts as a scholarly subject in good and regular standing, whose roots have always been in the air. If the practice of the arts is introduced at all it should be done generously enough to throw a little compost at least around these shrivelling tendrils. Orchids may be lovely in their own right, but it is probable that food for the troubled spirit should be more substantial. Today we need fruit more than flowers.

Consequently, I would propose a degree of participation which could not be physically contained in the usual four undergraduate years. Not less than a full year of practical work in a working,

painting or sculpture studio would be of much account. It should come toward the end of the four years' schedule and there should be few, if any, corollary studies. It should be a self-centered year entirely under the domination of the practicing artist. And it should be as completely unacademic as a year's actual stone-cutting, or a year's actual painting can actually be. At the end of such a year the student would probably be no farther along the road to understanding of the inner, all-important nature of the creative act and its intellectual implications than he was at the beginning. But he would have at least one tangible thing, and that would be a grudgingly respectful recognition of the brute physical demands of artistic production. This assumes the availability and the presence on the campus of working artists. And I assume that their presence there is as reasonable, even to Dr. Johnson's Pembroke College, as the "chymists" he approved of or the physicists, he would have called them natural philosophers, we are so frantically searching for now. It would amount to a social and economic reinstatement of the artist long over-due, and faintly prefigured by the artist-in-residence. And it would tender him an intellectual recognition as well as lay on him an intellectual responsibility not formally offered him since the last Medicis.

I realize the hopeless impracticability of such a proposal and yet I think anything much short of it would be futile. Certain of the creative procedures, at least operative procedures, have never been at home in an academic setting. Theatre and journalism are best taught in the newsroom and summer stock, as the heads of many schools of journalism and dramatic arts are frank to admit. There are, to be sure, large numbers of university departments, schools and colleges devoted to the practice of the arts. I venture to say that they are successful training schools for artists and teachers of the arts in direct ratio to their distance from the liberal arts curriculum. And even when they are quite far removed, the necessary fulfillment of course and credit requirements as well as the distraction of daily scheduling too often dissipate their effectiveness, so that their graduates leave with neither a liberal nor a technical education.

As for those survey courses in the practice of the arts, which

come more nearly pure academic curricula effect, I can conceive of their producing, not even Sunday painters, not even creditable amateurs, but only the painting and sculpture equivalents of poetasters, the most contemptuous word in the language, and properly so. Better an outright critic who doesn't try to draw a straight line, than the dilettante who thinks he can paint a watercolor. A survey course in the practice of surgery would not be much more harmful. In short, let us drink deep or taste not.

MUSIC AS A HUMANISTIC DISCIPLINE

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IN THIS society one is fortunately under no compulsion to waste good time in defining terms. It may be assumed here that we share at least a working agreement as to what is meant by "liberal education," by the "humanities," and by "creative art." That we are in agreement indicates, perhaps, that at least one phase of our efforts to come to terms with these large matters is now behind us. This was not always so. In recent years there was given in Princeton a series of lectures by distinguished visitors on the general subject, "The Meaning of the Humanities." Each of the speakers, as I recall those addresses, spent much of his time in meticulous definition of terms, in trying to decide, for instance, when English letters are or are not humanistic and when science is or is not scientific! Another considerable part of those lectures was given over to defensive paragraphs, which not infrequently took on a hortatory tone. I incline to think that none of those speakers would now feel the same compulsion to define and to defend.

Possibly those of us who have felt ourselves fighting for the humanities in the modern world have been waging a losing battle. Certainly there are immense pressures from professional interests and from industry to turn the liberal arts college into professional training schools or into laboratories for commercial purposes. Enormous changes have occurred in the outlook and intentions of liberal arts colleges in the last decade. One need not look far to find institutions which seem confused and unsure of their purposes. American education is peculiarly susceptible to such pressures from within and from without. In the long run the American people will get the kind of education they think they want. But until the last semblance of what is called "human letters" has disappeared, we teachers in liberal arts colleges must continue at least to state and restate our case.

Those who know music need not be told that it is one of the

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humanities, that it would not exist save for the mind of man and that it has followed faithfully the evolution of that mind and its interests. Also, those who know music need not be told that it is a good thing. Those who do not know are hardly to be persuaded by argument.

Clearly enough, music springing from the intellectual and emotional life of a man has no other purpose than to serve that life. It would not exist if men had not created it; it would not persist if men did not prize it. It emerges out of pre-history already fairly developed, bespeaking an already long history. It has served cult interests and it has almost universally been an object of delight in secular life. Around music there have grown up classical legends, philosophies, a science, professions, business, and, in recent years, a therapy and the juke box. One cannot traverse the intellectual and cultural history of any civilization without encountering some of these facts about music. And now we are witnessing the sturdy growth of a branch of scholarship known as musicology, devoted to the investigation of all these facts and equipped with the whole apparatus of humanistic research, from paleography to textual criticism.

Perhaps this is all that need be said in explanation of music as a humanistic discipline. But since we are here concerned with immediate problems of fitting this discipline into our present and predictable schemes of education, we cannot ignore the confusion and contradictions which music seems to create in any academic society. I suspect that there may be other subjects in the academic community that are not altogether at ease with themselves. I can only hope that their symptoms are no more severe than those suffered by musicians, and I hope too, for the sake of administrations that they cause no more trouble than does music.

One source of these confusions is inherent in the fact that music must be recreated by performers. The vast majority of persons lives in what may be compared to an Homeric age so far as music is concerned; they are incapable of reading it for themselves and must depend on a specialized few to make the art come alive. Now professional performers and the studies that go into the making of such performers represent quite special cases in academic life. Performing musicians may no longer be the "scurvy knaves and rogues" that Queen Elizabeth found them to be, but they

are rarely "academic," either in the best or the worst sense of that word. In our time, to be sure, far from being knaves and rogues, many performers are presented to the public more nearly as "men of distinction," even as glamor boys. Never underestimate the power of advertising! Where do such persons fit into the liberal arts college, and what has the liberal arts college to contribute to their education as performers? There are, I must tell you, many and very glib answers to both those questions. It has been my experience, however, that even those who repeat these answers most confidently are often ill-informed.

Another source of confusion that music creates on the campus is that men and women persist in wanting to compose. The past is not enough, and it never has been. From some points of view, there is a very midsummer madness of folly in encouraging large numbers of young persons to train themselves as potential composers. Who can tell whether these students have anything to say? Who wants to hear what they have written? Where may they hope to find performers for their works? How can they be assured even a meager income? Again, as with performers, there are some young composers to be found very much in the public eye whose works are virtual best-sellers and whose career reads like a success story. One is compelled to ask what beyond training in technique can the liberal arts college properly contribute to the development of a composer? And how is the result of creative urge which employs this technique to be measured in academic terms? These are not merely rhetorical questions. They would have no claim on our attention save for the clamorous fact that the need for performers and the ambition to write appear wherever music is seriously studied.

Music has been studied so long and so well in the American liberal arts college that some working principles—if not definitive answers—have been shaped, both out of the methods of trial and error and out of clear-eyed convictions. There are few liberal arts colleges in which the departments of music have not set up courses in "applied" or "practical" music. In some places one may find virtual conservatories of music included within the college department.

Likewise, no small number of college departments offer courses designed to develop the technique necessary for musical

composition. An impressive number of students come through these courses admirably trained. The work of these students is in many places not allowed to go without hearing. Special opportunities are set up for concerts of undergraduate and graduate compositions. In some instances these works find a wider hearing in public if not in commercial concert halls,

Faculty and administrators have labored long and thoughtfully to reconcile the diversity of talents, of pre-college training, of capacity to profit by instruction, and of adjustment to general college regulations that are represented by music students and music faculties. It is hardly surprising to discover an equally great diversity of practice in all these matters. And departments of music are also deeply involved in extra-curricular music-making-bands, orchestras, glee clubs, madrigal societies and the like—all of which may or may not represent the implications found in the two words, "liberal arts."

But the principal question still remains: Are those studies in performance and in composition "liberal" or are they vocational? Do they properly lend themselves to the giving of academic credit? Are they, in the commonly accepted sense of the word, "examinable"? Do they contribute to a "liberal" outlook upon the art? Do they help or do they hamper the careers of those who are destined to be professionals? These questions are strenuously debated in almost every college where performance and composition are taught. Fortunately, we do not here need to deal with this debate. We need only to take cognizance of two facts: one, that the theory and the history of an art are barren without its practice, and two, that the will to create—foolhardy as it may be—is persistent. Obviously, there would be no history of an art and no theory of it but for the practice and the creation of it. We professors of theory and of history indeed live off the fact that art has been practiced and created.

Since this is so, if music is to be taught at all in colleges, I am convinced that some provision must be made for those students who are inclined to take lessons in singing or in playing an instrument. The college years are the golden moment for acquiring skill and some sense of musicianship. Students who are studying an instrument or the voice will immensely enrich the department's teaching in history and theory, and they may be

counted on for the particular kind of enthusiasm that is known only to those who try to play and sing. But whether academic credit should be given for such study is another question. Certainly, if it is given, then the college gives also marked encouragement to the ambitions of such students. Time, energy and interest are absorbed which rightly belong elsewhere, unless they are profitably employed in studying music. In my experience, it is only a very gifted few who can make such headway in these studies as to warrant the hope of a professional career, however modest. I have seen no small number of students suffer disappointment and frustration, which they should have been spared, when they emerged from college after having been at least tacitly encouraged to believe that their performing talents justified anything more than amateur or dilettante accomplishment. Consequently, I believe that if credit is given for such studies, it should be given only to a carefully selected number of students who, in the minds of competent and trustworthy teachers, show genuine talent. Otherwise, colleges will find that they must set up facilities for teaching and for study—studios, practice rooms, pianos and other equipment—which, for the majority of students, will represent a net waste. The most wicked situation that I know in colleges and universities is one that makes the income of the teachers of instruments or of the voice dependent upon the number of students taught and that requires the music department to show a net financial profit on its operations. Teachers are, after all, human, and must survive; it is rather much to expect them to dismiss from their studios the very source of their incomes. Standards and purposes must be set elsewhere than in the studio.

There is another problem here to be faced. In colleges and universities students of "practical" music are inevitably limited in the time they may practice. This cramps the talented even more than the untalented student; but more than that, it frustrates the teacher. The teacher who is not deeply interested, yes, professionally interested, in the development of his students shouldn't be teaching anywhere, and certainly not in a liberal arts college. If conditions are such that a teacher can't hope for really satisfactory results of professional calibre, good teachers are hardly to be attracted, save as a kind of *faute de mieux*. It is not a happy state when one sees frustrated virtuosi and really

first-class pedagogues in college positions where their highest ambitions cannot be realized.

So also in composition; the gifted few deserve all the training that can be given to them. But here again, unless there is some assurance that at least that gifted few can be given by the college full opportunity to acquire technique in using the material of the art and can also be given some opportunities to have their creative work heard under favorable conditions, first-class teachers will not be attracted. In the last decade or so, such teachers have found satisfactory places for their work in many colleges and universities in this country. Indeed, several of the most able and conspicuous composers in the American scene are to be found in college positions. One wonders why this is not true also for virtuoso performers, save in a very few instances.

The liberal arts college then not only may, but if it is to fulfill its destiny, must provide for performers and composers. Just how academic credits are to be adjusted in these areas and how standards are to be set up and maintained are matters beyond the concern of this paper. But the fact that the college department of music is under obligation to take up responsibility for the living processes of music suggests that it has come to stand in the relation to the art that was once occupied by the patron, in the eighteenth-century sense of that word. To be concerned for the welfare of art and of artists, to provide places where they may function happily, and to ask nothing of the artist save that he work honestly is, indeed, to become, in the best sense, a patron. And it is in this sense that the college department can perform a service to American music that can be undertaken nowhere else in the American life so fruitfully as in the American college.

We must not, however, forget that the central concern of the humanities is with the past. It is the tradition of man's thought that is the substance of humanistic discipline. In music this is a very large job. There is a vast literature to be explored and to be seen in relation to the social and cultural history that produced it. Every work of art is the end product of a whole series of events and is itself an event. To perceive what went into the making of, let us say, the B Minor Mass of Bach, is a study of considerable magnitude. There is also a philosophy of music of which the cultivated man can hardly afford to be completely

ignorant. This, too, is a subject of large proportions. The literature, its history, its philosophy and the language itself, as understood in what is known as the theory of music, constitute the principal and proper purpose of a humanistic study of music.

Performance and composition may or may not contribute to this properly defined humanistic point of view. But on the other hand, no musician, whether he be performer or composer, is oriented to the art as a whole unless he is, in some measure, trained in its history, its philosophy and its theory.

There is at least one other aspect of music study in American colleges and universities that must be considered. Most students must be taught to hear; essays and lectures about music, and even submissive and patient exposure to it are not enough. One cannot perceive the values in music until one hears it in its own terms. This means learning to hear, objectively and analytically, precisely what has been written, as precisely, in fact, as one may read what is put into a drama, a novel or a poem. What Mr. Santayana called "vague sensations relieved by nervous thrills" must be supplanted by exact knowledge of what materials, forms and processes are employed in any composition under study. Training of this sort is commonly made available in courses known as "Introduction to Music" or "Appreciation of Music" and when it is, those courses are amply justified.

The college department of music is, in reality, the agency responsible for cultivating the art of music within the area of its influence. It is a large and exacting responsibility. The past, the present, and, indeed, the future of music claim attention. Some music must be kept alive, whether or not it delights a paying public, some music is to be championed because it deserves to be known, and some music, not yet on paper, needs help if it is to be brought into being. In this concern for all music scholarship, history, technic, performance and unflagging enthusiasm are involved. Departments of music must decide which of these many and complex matters it can properly undertake within the meaning of a "liberal" arts education.

THE COLLEGES AND SLAVIC STUDIES

VICTOR A. RAPPORT

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A PIONEER faces a bright future if he is prepared to labor unremittingly toward a goal. Nature has never *given* man anything; he has had to wrest her blessings from her. You who are the pioneers in the Slavic and East European fields cannot sit idly by and wait for the seed to grow and for the crop to harvest itself. Today the interest in Eastern Europe has burgeoned as never before; the soil is fertile, the climate favorable for a development of study of that area. But the husbandman must work the field the sun around to reap its potential rewards.

Let me carry my analogy one step further. The task, as I see it, divides into three parts: *a*) preparation of the soil, *b*) planting the seed, and *c*) nurturing the crop. These three relate to *a*) the administration, *b*) the students, and *c*) the faculties and their tools.

The administrator needs education and encouragement to introduce a new program. Pity him! He is deluged on all sides by proper demands for expansion of going programs. His limited budget must be expended where it will accomplish most—and every department chairman is prepared to prove that *his* department is that place. So the administrator needs your help in establishing a top priority for Slavic and East European studies. You must provide him with the justification. Too few institutions of higher learning in this country at present, probably not more than 200, offer even the basic elementary courses, such as history, economics, government and others, in the Slavic areas in courses in which no knowledge of the foreign language itself is required. A smaller number of these offer courses in the foreign language at a very elementary level. The last issue of the *AAT-SEEL Bulletin* lists 140 colleges with courses in Russian and 25 giving language instruction in Polish. The number of universities having a complete listing of courses in the whole Slavic area

NOTE: Address given at the Fourth Annual Meeting of the American Association of Teachers of Slavic and East European Languages, Detroit, Michigan, December 28, 1947.

can be counted on the fingers of one hand. While it is true that the average university or college is in no position to offer a complete series of courses in the Slavic area, any new course in this field in the college catalog usually brings forth decent enrolments of students. One has only to read the issues of the *AATSEEL Bulletin* (in spite of the lament in the December issue concerning the falling off of some language courses in Russian at certain institutions) to find out that this is true. The focus of world interest today is shifting to the East; the first step should be the offering of courses in that area by the colleges. Tell these things to administrators.

Next comes the student. To attract him you must show him the opportunities in the field after graduation—vocational, research and cultural. AATSEEL is to be congratulated for its beginning in creating an awareness of the rich possibilities for the student of the East European area. But it is only a beginning; far more needs to be done. As the war in Europe drew to a close and just before the link-up of the American forces with those of Russia, Lieutenant Sherbatoff, U. S. Navy, made a 1200-mile auto trip to all American units, seeking soldiers fluent in Russian. He returned with only 38 names. Surely, this clamors for more students. If more students are to be attracted into the Slavic field, scholarships must be spread among a larger number of institutions. Not every student can attend a large institution of learning, often at a great distance from his home, but given the opportunity to get started at the smaller college he can later easily pursue his studies at the great Slavic schools of Columbia or California, for instance. Let the roots of the Slavic studies be planted as widely as possible; they will not fail to grow!

Finally, there is the faculty and its tools. Until tomorrow's faculty grows from today's student, expedients must be sought. There are usually on the college staffs some faculty members who have a great interest in the Slavic field, even though their major emphasis may lie in some other area. One must cite again the last issue of the *AATSEEL Bulletin* in which there appear several examples of faculty members who started offerings in the Slavic area, only to turn them over to some more qualified in-

structors later when the courses began to grow. Given the proper student response and the support of the college administration, it will not take an able faculty member too long to develop such courses.

The faculty member must have good tools. A first need is in the area of textbooks. Texts in the Slavic and East European languages have to catch up with those in other modern languages. Research is needed to develop such textbooks and that research must be underwritten. Since the average college finds it financially difficult to support this kind of research, it must of necessity come from outside, from foundations, private enterprise and other interested sources. Then too, there must be subsidies for the textbooks because of the limited market. An additional needed tool is improved library facilities in the Slavic area. Those needs I have mentioned constitute only a beginning, but without them the crop cannot be tended.

These are the fields in which the teacher of Slavic and East European must labor. The rewards can be great. Our nation requires the training. You are the men and women upon whom rests the responsibility, the duty, of this pioneering venture. Your motto should be the Slavic equivalent of "Invictus."

GENERAL EDUCATION FOR INTELLECTUAL DEVELOPMENT

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JOHAN LOCKE, the British philosopher who laid the foundations for modern psychology in his *Essay Concerning Human Understanding*, made the observation that knowledge springs from two sources. Holding that the elemental material of thought comes from sensation, Locke said, "There is nothing in the intellect which was not first in the senses." But the interrelating of sensory data, the refinement of ideas, and the organization of thought to further the ends of living all occur through reflection. The development of the intellect, then, may be considered a result of two processes: the constant extension of experience and the continuous arrangement or rearrangement of ideas in new patterns of meaning. Or, stated in another way, intellectual growth may be said to occur as the body of knowledge increases and the capacity develops to observe new meanings in and relationships among ideas.

The first of these processes, the acquisition of new facts about the complex world into which we are born, begins and ends with life itself. At first the child acquires a vast fund of unsystematized information through the simple sensory processes of seeing, hearing, tasting, feeling and smelling. With the beginning of formal schooling both the range and the amount of this material increase and a beginning is made in organizing facts into units of instruction. As the student proceeds into high school and college he becomes acquainted with an ever expanding quantity and variety of subject matter richly supplemented by his experiences outside the classroom. If this process of acquiring new knowledge were to stop, mental activity would become a mere rethreshing of intellectual chaff.

The steady increase of the student's store of knowledge must, therefore, be a primary purpose of general education. Through the study of history, and geology, and psychology, and physics, and literature he should acquire the facts needed in thinking about the complex modern world. The enormous expansion of

knowledge today makes this task of educating an informed citizenry more and more difficult. Only through the rapid extension of opportunity for advanced education and through the inculcation of habits of study which will carry over into adult life can this objective be accomplished at all. Enlarging the student's fund of knowledge is clearly one of the most important ends of any general education for intellectual growth.

Early programs of general education, however, overemphasized knowledge at the expense of reasoning. Properly concerned about the limited range of information possessed by students who had pursued highly specialized high school and college courses, educators attempted to correct the deficiencies of such education by offering students a wider spread of subject matter. In the hope of providing a vast array of facts about man and the physical world, many institutions launched survey courses embracing nearly every field of knowledge. Preoccupied with the problem of covering much material, curriculum makers often neglected the activities of mind which characterize a high level of intellectual accomplishment. Methods of teaching were adversely affected by the effort to transmit large quantities of knowledge. Faced with the necessity of covering much material, the hurried instructor substituted such so-called "efficient" procedures as lecturing, catechizing, and examining for the more leisurely methods of discussion and Socratic dialogue. These practices have largely been responsible for the criticism of scholars that *general* education is *superficial* education. It is important that future programs of general education correct this weakness by greater attention to the second aspect of intellectual growth, namely, the cultivation of the higher mental processes.

To appreciate the importance of these intellectual activities one must consider the disorder in the world today. Contemporary problems result in large part from our inability to think together. And though this failure at communication is in part a result of our not possessing a common body of knowledge, it is more particularly a consequence of our ignorance of the *ways* in which others think. The physician whose training has been largely in the field of the natural sciences does not understand the historian who views human affairs from the perspective of time; the philosopher, on the other hand, does not understand the artist

because each sees the world through the eyes of the specialist. These ways of looking at things are sufficiently different to prevent a meeting of minds on our common problems unless those who have had the advantages of higher education have come to understand and appreciate each of them. The scientist, for example, looking at a tobacco plant sees only certain taxonomic characteristics; the artist, relationships of form and color; the philosopher, a cause for speculation on Kipling's remark that "woman is only a woman, but a good cigar is a smoke"; the historian, the importance of tobacco in the economy of the American colonies; and the literary man, the play, *Tobacco Road*. This simple example which can be duplicated endlessly is cited to illustrate the intellectual provincialism of those whom we are accustomed to consider educated persons.¹ These barriers to intellectual intercourse must be removed, if men are to understand one another.

Speaking of the evil consequences of this intellectual separatism among men of learning, Ortega y Gasset, one of the most profound critics of both contemporary higher education and of society says:

Compared with the medieval university, the contemporary university has developed the mere seed of professional instruction into an enormous activity; it has added the function of research; and it has abandoned almost entirely the teaching or transmission of culture.

It is evident that the change has been pernicious. Europe today is taking its sinister consequences. The convulsive situation in Europe at the present moment is due to the fact that the average Englishman, the average Frenchman, the average German are uncultured; they are ignorant of the essential system of ideas concerning the world and man, which belong to our time. This average person is the new barbarian, a laggard behind the contemporary civilization, archaic and primitive in contrast with his problems, which are grimly, relentlessly modern. This new barbarian is above all the professional man, more learned than ever before, but at the same time more uncultured—the engineer, the physician, the lawyer, the scientist.

If the citizens of one nation, to say nothing of those in other lands, are to be united intellectually and spiritually, the educational

¹ Quoted from *Toward General Education*, to be published by Macmillan Company early in 1948.

system must acquaint them with the varied methods men use in interpreting reality.

General education has a peculiar responsibility for providing these common experiences of the mind for it reaches a large proportion of the population, and by definition it is concerned with the development of their common intellectual qualities rather than with the special abilities required by selected groups. There are at least four distinguishable modes of thinking about the world which surrounds us, and it is the responsibility of general education to acquaint all students with these ways of considering reality. Without claiming any special merit for the names I have used I would describe them as the scientific, the historical or social, the aesthetic, and the literary. These categories have the weakness of not being completely exclusive of one another. The historian uses some of the methods of the scientist and the literary critic cannot avoid thinking in terms of aesthetic standards. The duplication is not of any consequence, however, because these common methods of reasoning are supplemented by certain intellectual operations peculiar to each. Without attempting to exhaust the values peculiar to the study of any one discipline an examination of their essential methods may be rewarding. It is these methods of reasoning which those who have had a satisfactory general education should have learned to use readily and skillfully.

It may be argued that all students who now graduate from liberal arts colleges have had experience with each of these disciplines. With the exception of the fine arts it is true that students usually take a course or two in each subject. But many who have studied a science have not learned scientific method as an intellectual discipline and likewise those who have studied literature may have learned little about the intellectual methodology of literary criticism. Moreover, there has been a tendency in general education courses to emphasize the learning of material rather than method, a weakness which they share with much other instruction even at the graduate level. An intensive study of a narrower selection of subject matter with emphasis on methods of reasoning may avoid superficiality and memorization. A consideration of the implications of this point of view for cur-

ricular revision should be preceded by a review of the intellectual methodologies.

SCIENCE

Scientists and scientific method have literally shaped the modern world and the mind of modern man. No one can understand life today who does not understand science and its impact on contemporary thought and customs. Yet, many Americans do not understand the processes of thinking employed by scientists. And it is unfortunate, but nevertheless true, that scientists themselves occasionally reveal an ignorance of scientific method or at least an unwillingness to apply it when they step outside their own limited intellectual domain.

Any course in natural science, properly taught, in addition to supplying the student with scientific facts and principles, should instil a desire to seek truth and a willingness to be guided by facts which can stand up under critical analysis. The phenomena which exhibit themselves in the physical world, uncolored, as they usually are by the human hopes, wishes, and dislikes which distort thinking, lend themselves peculiarly to this form of objective analysis and to the determination of precise cause and effect relationships. Experimentation under controlled conditions should instruct the student in the careful observation of related events, the isolation of single factors in complex situations and the cautious drawing of inferences. Because of such experiences students of science rightly become accustomed to a high degree of accuracy in their observations and in their predictions concerning the behavior of physical phenomena.

Those who have learned the methods of scientific thought and acquired a desire to apply these methods to all problems that lend themselves to such treatment have travelled far on the road to intellectual development. They have surmounted the usual obstacles to clear thinking—prejudice, false assumptions and hasty generalizations. They have joined the illustrious company of those who seek truth. Properly taught, the natural sciences afford one of the best opportunities for the development of such intellectual habits. Whether the objective and analytical type of thinking employed in the investigation of the problems of nature is carried over into the other activities of life will depend on the effort of the teacher to show the student that scientific methodol-

ogy is composed of intellectual habits which can be used in dealing with any of life's problems. It is not enough that the student learn the techniques peculiar to the methods of investigation in the various sciences. Nor is it enough that he learn to manipulate instruments and record observations of changing variables in an experimental situation arranged by some one else. Unless he has acquired the habit of finding problems which need solution and of arranging the conditions under which the validity of an hypothesis can be tested he has not really learned to think scientifically.

SOCIAL SCIENCE

Through the study of natural science the student learns to reason with a high degree of precision, reliability and certainty about many physical phenomena. Such exactness cannot, however, be expected in many life situations, and I am inclined to think in the most important situations, those in which human purpose, ambition, love and hate are involved. The canvas of life is painted more in gray than in black and white. It is *human problems* which have taxed man's ingenuity from the beginning of time that continue to perplex us today. In these situations we will of course seek more exact knowledge, but we shall have to be content with an approximation to truth, and we shall have to make momentous decisions with the knowledge and wisdom we now possess. Youth seeks definite and immutable answers and the study of science unfortunately sometimes causes him to ridicule any knowledge less precise than that derived from the observations and measurements of the physicist or chemist. In the all important relations between human beings education must teach him to be satisfied with less. We must encourage the search for evidence while pointing out the need for action on the basis of fragmentary and inconclusive knowledge.

The social scientist including the historian has a peculiar responsibility for the cultivation of these intellectual qualities needed by the average man and woman in dealing critically and wisely with contemporary social problems which cannot be subjected to the same exactness of treatment as is possible in some other disciplines. An example will illustrate the point. Many Americans are now asking, and trying to answer the question, "Is it pos-

sible for the Germans to live democratically?" This is obviously a query which cannot be answered easily or conclusively. But evidence from history, political science, sociology and anthropology can shed some light on the subject and make more reliable the judgments which, whether we like it or not, we must make without complete knowledge.

The social scientist's methods of work are admirably suited to the cultivation of the traits of mind required for such judgments. The method by which he identifies and delimits a problem, the techniques used in the collection of evidence relevant to his immediate purpose, the elimination of the unrelated, the caution he exercises in the appraisal of evidence, his awareness that all the relevant facts are not available, and his continued search for data which confirm or refute his judgments—all these habits of mind are indispensable to the citizen if he is to think clearly about contemporary problems. The natural sciences also inculcate the habit of examining new ideas and modifying accepted beliefs, but this responsibility rests especially upon the social studies because they are concerned with human beings and their relationships. It is much more difficult to maintain an open mind about human affairs than about the laws of nature. To shift allegiance from the Ptolomaic to the Copernican theory causes much less of an intellectual and emotional wrench than to accept communism in place of capitalism, or polygamy instead of monogamy.

The study of the history and culture of the peoples of other lands should increase the student's tolerance of ways of life different from his own. Through his observation of the unfolding pageant of human existence the student of history or anthropology ought to become aware of the fact that all human beings are fundamentally alike and that their customs, habits and traditions are only varied expressions of the same drives and purposes which actuate our own peculiar behavior and thinking. In this period of world crisis any instruction which results in a tolerant understanding of the institutional life and the purposes of our neighbors, who now no matter where they live on the globe are really just next door, is of crucial significance. The cultivation of these habits of mind is the peculiar responsibility of the social sciences.

FINE ARTS

The sharpest contrast in method probably occurs between the natural sciences and fine arts. The method of the natural sciences if properly employed yields knowledge that is impersonal and communicable because if observations are accurate and inferences valid the results are always the same no matter where, when, or by whom an experiment is performed. This regularity and reliability in results constitutes the claim of some scientists to the possession of the sole access to knowledge, with the implication that philosophical, religious, or aesthetic "knowledge" is in reality merely personal opinion. Sometimes this point of view is stated as a doctrine, but in the minds of most students who graduate from our liberal arts colleges today, it remains concealed while it continues subconsciously to determine their attitudes and behavior.

In so far as it is explicitly stated, it asserts, on the one hand, that theoretical questions of a philosophic or religious nature which cannot be subjected to scientifically controlled experiment are metaphysical "nonsense" and, on the other hand, that aesthetic and ethical judgments are completely subjective and a mere matter of the emotions. The latter doctrine may be described as the principle of anarchy in matters of taste. Its prevalence in our thinking is unquestionably due to the overemphasis on science in our educational system.

Probably the central function of the fine arts, and literature too to some extent, is to inspire significant qualitative allegiances. They share this role with philosophy and religion in their normative aspects, but place the accent on the development of aesthetic rather than ethical discrimination. The problems which the scientific method is not capable of solving—and there are a great number of them—are nevertheless real problems in the minds of most people. They are not nonsense or matters of taste. Few really believe in the anarchy of complete subjectivism once the issues are clearly joined.

The unthinking and the prejudiced in these matters are inclined to say that the sciences educate the intellect and the arts cultivate the emotions. This is an erroneous polarity, for both develop the personality as a whole in one direction or another. If, however, we grant to the scientific process exclusive rights to the term

"knowledge" to describe its assertions, we must claim for the conclusions of humanistic inquiries the rights to the term "wisdom." Herein lies a legitimate distinction between the approaches to reality of science and art.

Not all learned men are wise, and not all wise men are learned. The term "wisdom" has a significant meaning in education. We must educate students to be wise as well as learned. Early higher education in America attempted to make men, not scholars or disembodied minds. Unfortunately, the humanities having tried to ape the methods of the sciences have now surrendered their claim to teaching wisdom. The uninspiring and unproductive application of scientific analysis to works of literature, religion and painting has been responsible for the disrepute into which humane learning has fallen in recent decades. The use of this method has produced in the humanities little significant knowledge while diverting attention from the other intellectual methods which could have been used with profit to mankind in his search for the good life. The cure for miseducation, however, is not no education at all in human values, but rather a revivification of interest in the subjects and the methods of the fine arts and literature.

LITERATURE

The study of literature has a unique role in the mental growth of students. For literature, among the divisions of knowledge in our survey, in a peculiar sense speaks to him as a person and an individual. The physical sciences describe the inanimate universe around him. The biological sciences include him as one more animal organism in an endless series. The social sciences address him as a citizen, or as a producer and consumer. The fine arts introduce him to an entirely new subjective world in which he learns to appreciate and to understand aesthetic values. To some extent literature does this too. But literature does more. It extends experience into many life situations beyond the immediate surroundings of the individual. Although the psychologists may call vicarious experience a contradiction in terms, we all recognize what it denotes: a subjective extension from actual to fictitious, but mentally vivid events. Reading *Huckleberry Finn* in 1947, a Massachusetts youth will get a lively notion of what it

felt like to be a boy growing up along the Mississippi a hundred years ago. Spontaneously, he will put himself in the place of Huck or Tom. This identification will widen the horizon of his mind and personality by just so much. As T. R. McConnell has said: "Profound human understanding and sympathy together with the ability to feel one's self into the needs and frustrations, the satisfactions and sufferings, the exaltation and despair of human beings everywhere supply the motivation to bring ideals down to cases. If these motives are to be stimulated the humanities must come to the aid of the social sciences." And vicariousness is not only a value in itself; it is also a means to other values. For through this identification with the feelings and thoughts of others the student has opened the way toward a fuller, a richer, a more real understanding of a part of American history and culture, and to the ways of life of other peoples.

But literature offers much more of intellectual adventure. Probably the novels and short stories in such a series as the Modern Library, read inside and outside literature courses, have done as much as any other influence to make this generation aware of the mental world in which we live. In a book like *Of Human Bondage* a boy sees ideas and attitudes—whether right or wrong, ideas that are relevant, controversial, and important in his life—sees them in their impact upon men and women, sees them followed through to success or catastrophe or to compromise. To read a serious work of fiction cannot fail to be acclimating and a maturing, if also sometimes unsettling, experience. Some two hundred lines of T. S. Eliot, who now belongs to the masses as well as to the classes—will often bring youth farther along the road to *subjective* adult stature than volumes of sociology or philosophy.

For literature is, simply, man articulate about his inner experience. In "good," that is, genuine literature, the articulation is clear, precise, and therefore, a source of joy to the reader. Thereby it is able to interpret men—including young men—to themselves; thereby it can, to employ Milton's words in another sense, illumine what is dark, raise what is low or chaotic and confused. Among our courses of study in this century, literature, along with music and the fine arts, offers us the principal means, through its expressiveness, toward clarity, order and self-knowledge in the realm of inner experience.

CURRICULAR IMPLICATIONS

These four methods of thinking, of understanding the world, of interpreting life should round out the intellectual development of students. They should likewise provide a common ground on which men of diverse interests and occupations can meet to discuss the issues of the day. They should nullify that intellectual isolationism which is no less pernicious than national insularity. Students who understand these processes of thought and have the capacity to employ them in their own reasoning may be expected to think and to work cooperatively with their fellow citizens in improving our common life. The engineer and the physician ought to be able to understand the social worker and the architect; the politician should be able to appreciate the historical origin and significance of our laws, our customs and our ideals; the manufacturer and the financier should have an awareness of the meaning of beauty in the work-a-day world; and, more important than any of these, all men would have achieved some standards of taste and conduct and an understanding of the nature and destiny of man. In short, these common intellectual resources should, to use Ortega y Gasset's phrase, transform men of "learning" into men of "culture."

The curricular implications of this conception of intellectual growth can be stated briefly. If the student is to achieve intellectual maturity he should be introduced to each of these methods of intellectual workmanship, and develop some competence in their use. What subjects should the student study to gain this competence and understanding? One subject in each of the four areas of knowledge—the natural sciences, the social sciences, the fine arts, and literature—if properly taught should provide the basis for a rounded intellectual growth. So far as learning the methodology in these fields is concerned, it would make little difference whether in the physical sciences, for example, the student studied chemistry, or physics, or geology, or astronomy, or in history whether he studied the history of England, Russia, the United States, or China, or in the fine arts, painting, sculpture, music, or etching. There are compelling reasons for studying the history of the United States rather than Russia, and chemistry rather than geology, but they do not have to do with method.

Regardless of the subject studied, however, it is a matter of

prime importance that the intellectual methodology peculiar to that discipline be made a specific and continuing end of teaching and of learning. There is an abundance of evidence now which shows that the amount of transfer of training from one learning situation to another set of circumstances varying somewhat in detail from the original but involving the use of the same generalizations or principles is dependent upon the manner in which such material is presented. If rote memorization of a body of facts occurs the student will not grasp principles, nor will he acquire the capacity to use them. Unless the student of chemistry learns that scientific method is a generally applicable means of thinking, unless he learns to carry over into life's infinite problems the inquisitiveness, the analysis of a problem, the search for relevant evidence, the cautious generalization, and the tentativeness of conclusions of the chemist, he may have learned something about chemistry but little about science. Similarly the intellectual skills and methods employed in other areas of knowledge should be made ends of instruction in themselves if any genuine and lasting intellectual growth is to occur. If the student masters these intellectual tools of the reflective thinker he will have with him always the means of extending his knowledge and of using it effectively in the varied activities of life in this complex world.

One aspect of intellectual growth yet remains to be discussed. It is sometimes referred to as intellectual curiosity, but this phrase comprehends too little. Intellectual curiosity may be little more than fitful and superficial interest in the latest invention or idea. With the exception of the skills required in the practice of a profession this is the level of intellectual interest and activity maintained in after life by a very large percentage of the graduates of colleges and universities. In these cases real intellectual growth to all intents and purposes ceased on the day of graduation. Take the case of a college student who received only one grade below A in all his courses, many of which were in the physical sciences and mathematics. He maintained this record while spending much more time at bridge, dancing and the movies than most of his classmates. He was obviously a man of great potential intellectual accomplishment. Yet, upon graduation he took a job with a local firm, settled down soon to a happy married life, and advanced slowly to a modest administrative position. In one sense he is the ideal citizen. He is steady and reliable, his domes-

tic life is serene, his relations with his neighbors are exemplary, he has never broken the public peace or been in jail. But neither has he taken any interest in intellectual matters or contemporary problems other than those which thrust themselves upon all of us. He has no interest in music, the theatre, or literature. He belongs to no civic bodies organized to improve the life of the community or to consider matters of national welfare. He has divorced himself completely from his alma mater though he lives nearby. Though doubtless a certain native alertness persists, it is not too much to say that there has in his case not only been no intellectual growth since he left college, there has been a steady intellectual atrophy. The facts he learned have been forgotten; the intellectual skills he once exercised with superb craftsmanship are now unused.

Fortunately, few graduates of American colleges and universities lose their interest in intellectual matters so quickly or so completely. But studies of the reading habits, the leisure-time activities, and the attitudes of college graduates reveal a disappointingly low intellectual vitality. The situation poses an especially difficult problem in a general education program because the strong motivation of those who have elected advanced courses in various fields is not present to the same degree among those who have not yet discovered their intellectual interests and talents.

Nevertheless, the stimulation of lasting intellectual interests should be one of the primary objectives of general education. How this is to be done is not easy to say. There are no ready-made devices which teachers can use mechanically in developing interest in things of the mind. The improvement of instruction is, however, a matter which should challenge all the members of the teaching fraternity. Teachers of general studies can make a real contribution to education as a whole through experimentation with new methods of teaching, having as their purpose the exciting of continuous intellectual growth. Our welfare as a democratic society is dependent not only on the widespread dissemination of knowledge among the people as the founding fathers expressed it, but also on the amount of motivation we can maintain in the intellectual activity needed to deal with increasingly complex contemporary problems. Here is a great challenge to those of us who are now attempting to improve the intellectual development of college students through general education.

HIGHER EDUCATION AND SOCIAL RESPONSIBILITY

HARDY LISTON

PRESIDENT, JOHNSON C. SMITH UNIVERSITY

HUMAN relations was the subject of one of the high notes sounded in early Biblical literature. Indeed, the most significant question of all times concerning human relations is the words: "Am I my brother's keeper?" Words that came from the lips of a member of the Bible's first family. When asked, "Where is Abel thy brother?" Cain said, "I do not know: Am I my brother's keeper?" displaying both a guilt and a subconscious sense of responsibility.

The answer through the ages to this all important question is a measure of man's sense of social responsibility. The growth of man's humanity, social progress, and the practice of democracy and Christianity are indices of his concern for social needs.

Throughout the Old Testament are found such characters as Abraham, Moses, Ruth, David, Isaiah and scores of others whose sense of social responsibility registered high and who answered with their lives, "I am my brother's keeper." Social responsibility is the keynote of the teachings of Jesus concerning the relations of man with his fellowman. The men and women of history whom we reverence most are persons who had a social vision and a feeling of obligation that drove them to social action. A major theme in all great literatures is service of others.

The fall or survival of economic systems is highly correlated with the extent to which the welfare of the masses is provided for by the system. Certainly, feudalism could not survive when there was so little concern for the individual. Nor can any economic system or government last that places the interests of the system above the interests of the individual; that places state rights above human rights and property rights above individual rights. Indeed, when masses of men are suffering under one system, they become easy prey for would-be-dictators who make false promises under the guise of interest in the welfare and well-being of the masses. The world today could be divided into two camps: one concerned *with* and motivated *by* a genuine sense of

NOTE: Inaugural Address, delivered October 20, 1947.

social responsibility; the other, moved by selfishness but using a pretense of responsibility as a vehicle for reaching their goals.

The institutions of western civilization that have survived longest are the church, the school and the hospital—institutions that have had deep concern for human welfare. Their founders and supporters were philanthropic—man loving—individuals who gave themselves or their means or both for the benefit of their fellowman.

Whether at the level of personal and business security, at the level of our humanity, or at the higher level of Christianity, a social responsibility that cannot be neglected is "I am my brother's keeper."

The founders, the sponsors, and the supporters of institutions of higher education in America were motivated by a sense and a vision of social responsibility. They had a deep conviction of personal social responsibility and a vision for institutions that would discharge within given areas services to society. They were conscious of the need for institutions that would fulfill existing and anticipated social needs.

Carved on the gates of Harvard College, America's first institution of higher learning, are these words:

After God had carried us safe to New-England, and we had builded our houses, provided necessities for our liveliehood, rear'd convenient places for Gods worship and settled the Civil Government; one of the next things we longed for, and looked after was to advance *Learning* and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust.

The Harvard spirit of advancing learning and perpetuating it to posterity, was the spirit of the founding and maintenance of our early American institutions of higher learning.

The Morrill Act of 1862 stimulated a movement on the part of state governments to discharge social responsibility through higher education. This Act granted Federal land to each state

for the endowment, support, and maintenance of at least one college where the leading object shall be, without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to

agriculture and the mechanic arts, in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions in life.

This Act was an expression of a faith in the power of education for social progress and an obligation of the state to make such educational opportunities available to the masses.

Negro institutions of higher learning are an expression of a feeling of social responsibility. The Church and philanthropic individuals saw a social need following the war between the states and went about to supply that need through institutions for the training of Negro leaders for the Negro people.

Typical of the purposes of these early institutions for Negroes is the following statement of purpose of a Church-related college founded in 1876:

The objects aimed at in establishing this institution are the training of teachers for the colored schools, and preachers for the churches, and the thorough education of such as may desire to advance beyond the branches ordinarily taught in the common school.

The history of higher education is one of response to changing social needs. An industrial age, an expanding agriculture, invention of new appliances, new discoveries, complex economic structure and accompanying difficulties of social living, have drawn from higher education a three-fold response; the creation of knowledge through research, the dissemination of knowledge and the training of leaders to carry on.

Research is concerned with immediate problems, such as how to control an insect that destroys a farm crop; with discovering new ways to better living; and with releasing unknown forces for the use of mankind.

Emphasis is placed today on education as a continuous process throughout life. Dissemination of knowledge is not only to students in residence on a campus but also to adults on a given campus and at distant locations, using many media.

Trained leadership must be provided today as was the urgency at the founding of Harvard and our own colleges. A leadership that is prepared to cope with the problems of the times and that is imbued with a spirit of service and moved by a sense of social responsibility.

The social problems of an Atomic Age challenge higher education to a new emphasis and responsibility. Physical security in terms of economic needs, health and protection against enemies, individual and group, are important; family life, social justice, and unrestricted opportunities for development and production are important; but recognition of the dignity and worth of man, good will, brotherhood, and concern that none shall perish are imperatives in a one-world age, when the whole globe is a big neighborhood.

No individual, group or institution can isolate itself from crime, disease and social blight. One cannot move away from these evils. They cannot be confined by segregation, by deportation or migration. Their fundamental cause must be discovered and dealt with on the basis of community of interests. Their eradication becomes the problem of all who would be rid of them.

A system of free enterprise, freedom itself and democracy can survive only so long as the individuals and institutions that are the beneficiaries of them have due regard for social responsibility. A regimented planned economy becomes possible when social responsibility is neglected. When individuals, groups and institutions fail to show proper concern for social needs, subversive individuals and groups will be followed. If the private school and church fail to respond to social needs, other agencies, though selfish, will step in and take leadership.

The momentous problems of today are too often left in the hands of untrained men and women, while trained men go along smug and unconcerned about social responsibility. They are caught in the whirlpool of catastrophe. Whatever threatens the peace of the world, the economic stability of the nation, the moral forces in the world and community, and the freedom of human personality; these are the concerns of higher education.

If we would be rid of such persistent problems as war, race and class friction, poverty, disease, ignorance and moral degradation, college trained individuals and the institutions that produce them must have an active concern about peace, brotherhood, economic security for all men, good health, intelligent understanding and a healthy moral environment.

Dr. William F. Ogburn, Chairman of the Department of Sociology of the University of Chicago, where much of the initial work

on atomic energy was done, said in support of Federal aid for scientific research, including the social sciences, in universities, "For every important mechanical invention that physical scientist make there is created a new social problem on which social scientist should work. The steam engine . . . increased divorces . . . the automobile multiplied crime . . . the atomic bomb destroys cities. Hence, social scientist must do research on divorce, on crime, and on the protection of our cities."

We would not have higher education produce less of discoveries and inventions in the area of the physical sciences. But we must develop a more widespread sense of responsibility for the use of such products for the betterment of life. Atomic energy *per se* is harmless. It is only destructive when in the hands of individuals whose minds and hearts are callous toward their fellowman.

Life-saving medicines such as the sulpha drugs, penicillin and streptomycin are useless in the hands of practitioners who place their fees, important as they may be, above the claims of human suffering.

A land with unlimited physical resources and a people with a genius and energy for their development, can become a mockery if these resources and this genius and energy are turned to selfish rather than humanitarian ends. To have a large section of our nation ill-fed, ill-clothed and ill-housed is incongruous with such a land of plenty as is ours. Slums and the lack of recreation facilities and centers are inharmonious with our bulging bank vaults. Invention of labor-saving machinery can become a curse upon society unless we provide a proper means of absorbing the labor which such machines displace. Indeed our genius for production must be paralleled by a genius for distribution in terms of a high sense of social responsibility.

We believe Christian education can and must furnish the ingredient needed to insure that our natural resources, the results of our scientific researches and our economic resources will be used for the welfare of mankind.

The founders of the church-related colleges throughout America had this belief. The need, today, for this ingredient is greater than at any time in the history of the nation.

Institutions of higher learning are for students—those who seek after truth, who are open-minded and objective, who have high

purposes, who recognize the worth of human personality and who accord to every human being a right to the opportunities that God's world can afford. When we combine Student and Christian, we have one who is willing to bring about the relations between men that a Student discovers to be right and that a Christian recognizes to be his duty to his fellowman and his God.

Dr. Abraham Flexner, in "Universities—American, English, German," said that a university "is not outside, but inside the general social fabric of a given era. . . . It is an expression of the age as well as an influence operating upon both present and future."

Johnson C. Smith University, founded two years after Appomattox, reached her eightieth birthday last April 7th, approximately two years after Hiroshima. Born in response to the needs of a group that had just received its physical freedom, she arrives at her four score years at the beginning of the Atomic Age, when freedom of all men must be defended or all civilization will be lost.

Challenged in 1867 to furnish leadership for a hitherto undirected race, she is called upon in 1947 to provide a leadership that will do its part in saving civilization from destruction.

During her eighty years of service, she has been "an expression of the age . . . and an influence operating upon both present and future." The purpose through the years has been to help Negro youth to a fuller life and to render, through them, service to society. While the emphasis, the means and the results have varied with changing social needs, the major purpose has remained constant.

She pioneered in the reconstruction period. Founded to prepare leadership, she demonstrated her faith in indigenous leadership, when in 1891 a Negro administration was installed. In an era of parochial and private high schools for Negroes, her graduates carried knowledge, skills, character and inspiration to the four corners of the South and beyond. When state and local governments developed a sense of responsibility for the education of all its citizens, Smith, then Biddle, responded with a new emphasis on training of teachers through the regular curriculum, extension classes and summer schools. This response was further extended when women became a part of the university community. In the era of standardization, the university was quick to make drastic

changes to the end that her students might receive recognition and meet advancing requirements in every field of endeavor. In World War II, Smith sons and daughters made their contributions on the production and fighting fronts. Now they are returning to alma mater and other institutions to further prepare to play their part on the more important third front, where peace and freedom are to be won.

Johnson C. Smith University shall continue to be "an influence operating upon both present and future." We shall, with changing social needs, seek to revise our means for affecting such an influence. In this search we shall explore many sources and resources—professional, alumni, community, student and others. But there are basic principles that should always obtain—

Johnson C. Smith University **MUST BE:**

A CHRISTIAN institution.

An institution for training of CHRISTIAN LEADERSHIP.

An institution that is interested in the growth of knowledge and that has respect for SCHOLARSHIP.

An institution that is sensitive to the NEEDS and PROBLEMS of its students and graduates.

An institution that is sensitive to SOCIAL NEEDS and social CHANGES and to social responsibility.

An institution that seeks to understand the cultures of all people and that labors for the creation of GOOD WILL—that answers, "I am my brother's keeper."

An institution that COOPERATES with other institutions and agencies that are concerned with the problems and needs of youth and of society in general.

EDUCATION, THE ART OF LIVING

ALFRED P. HAMILTON

PROFESSOR, CLASSICAL LANGUAGES, MILLSAPS COLLEGE

EDUCATION FOR THE INDIVIDUAL

THOSE who have spent four years in college as you have, are like travelers on a road in quest of a distant goal—the meaning of life. Not a super-transcontinental highway crowded with high-powered cars. No, but a road for pedestrians, willing to stop occasionally and view the charm of scenery. Not in too great a hurry to stop and study signposts, to be sure of the way.

There are no hitch-hikers on this road, for no such thing as “thumbing a ride” is allowed. Each one must go on his own power; must find his way to the next signpost.

There are pleasant fields and gardens by the way, in which happy hours can be spent. There is the garden of Literature, ancient and modern, full of sweet-smelling flowers and trees that cast a cooling shade. There is the field of Science, where the Creator’s handiwork in earth and stone, in plant and running brooks and sky can be studied at first hand.

There is the pleasant grove of Academe, where Plato discoursed on the Highest Good, the field of History, where the whole moving panorama and scene of man’s laborious struggle to conquer the earth, and become worthy of the title *homo sapiens*, can be viewed with awe and wonder. The signposts at first were mystifying to you. One was in mathematical symbols, others were printed in foreign languages; still others in chemical and physical formulae. With such mystical symbols as guides and signs on the way, resentment and rebellion sometimes filled the traveler’s mind and loud complaint and questions filled the air. “Why waste time like this? What use are Mathematics, Languages, Astronomy (stargazing), even English Literature, to a doctor, a lawyer, a dentist, or an engineer?”

As travelers on this road you have heard over and over of the Liberal Arts College, the Humanities, without being convinced of their validity, perhaps.

NOTE: Summary of a Commencement Address, Summer Convocation, 1947, Millsaps College, Jackson, Mississippi.

Are you startled when I say that the greatest benefit to be derived from it all will not lie in any *conscious* or deliberate *use* of what you have learned here, either now or in the future, but rather in its unconscious or subconscious use, day after day; in the ordinary routine choices, not merely in life's great crises and cataclysmic changes? It is only when discipline of the body or of mind has become an integral and inseparable part of the personality, that it really functions and becomes effective. Education is a subtle thing of the spirit, and that is not in any sense mysticism.

You ought then to come out of this four-year experience, a new man or woman, a different person, if you have really learned in the process.

In many years as a teacher, a great number of these wayfarers have entered my freshman classes, followed the routine, passed from one class to the next, and finally graduated, but so far as was visible to the naked eye they were not one whit different at the end from what they were the day of matriculation.

Nothing had happened inside of them. They were impervious to new ideas, resented the urge to think; to push out their mental and spiritual horizons to the far spaces.

That is a sad spectacle. There were others who seemed to be alert and eager, whose minds apparently were growing and enlarging, and life, to all appearances, took on a new meaning throughout their college years. But after the lapse of ten, twenty or thirty years, I have met them again, and they had not grown in mind or soul one iota since the day of graduation. All the fine enthusiasms of youth had vanished. They had sunk into a dull apathy of spirit. This is of all the most disappointing and saddening experience.

EDUCATION, A MEANS NOT AN END

This leads me to say then, that what you have done here is not an end in itself, only a means. And it is so intended.

Just as you today could not wear the same clothes as the day you entered the first grade in school, or of any succeeding year, so you must show growth in mind and heart not only in these college years, but for the rest of your life.

Apply this reasoning to the various fields of knowledge that

have been pursued in the college course. Are they of any use? What are they good for? And what is meant by "use" or "useful"?

College is merely a proving ground in which you become aware of latent powers and develop them to highest quality. None of the academic process is on a quantitative basis.

Except for teaching, nothing learned here is primarily intended as a tool of trade. We do not teach you how to make a living, but how to live. Do not worry then, if the subject matter of the freshman year is already hazy in your minds. Nothing is more fatuous than the statement often heard from college graduates in the years after college, when they say: "I have forgotten all I ever knew about Chemistry or Calculus or Latin or History." Perhaps it is so, though doubtful. But for the sake of argument let us agree. What of it? The skill acquired in doing it once, the "know-how," is still there, whether realized or not. It has become an invisible, but just as real part of the very texture of thought and being.

If everything else I may say is forgotten, please remember this: your education, and what you have become, is *you*. It is not something to be picked up or laid down at will, not something handed out in a package, or even in a sheepskin. It is not something that we, your teachers, have given you, but it is something you have done for yourself. For as a matter of fact, no one can teach another anything at all. The student teaches himself all that he ever learns. The teacher merely shows him how to get it for himself.

Quintilian, the Roman critic, said long ago: "Education consists not in what you remember, but in what you *can't forget*."

EDUCATION, AN ART

Let me say again that your education is a subtle matter of the spirit, an intangible thing of personality change and development. You have learned a way of life, how to be a liberal artist, if you please, or the art of living. It is not accidental that the curriculum pursued, has been called the liberal arts.

Everything in it is an art. In the final analysis even those fields called the exact sciences are but arts and your scientist is an artist thinking God's thoughts after Him. For without imagi-

nation there is no divine spark between mind and mind, or spirit to spirit. I maintain that Pythagoras demonstrating his theorem of the *Pons Asinorum* to his disciples twenty-five hundred years ago, drawing it to scale, proving it step by step, was a supreme artist as well as a philosopher and scientist. There is really no fundamental difference between the two.

So you have learned to become artists of the way of life, of the way of thinking and of expressing thought, if you have learned at all.

And you must view life and your vocation as an artist would, even though the approach is by scientific methods and tools of precision; just as the astronomer views the sky. He must of necessity employ his scientifically correct tool or instrument, the telescope, but use it only as a means to look in breathless awe upon the divine panorama of the star-bedight heavens and the interstellar spaces of the boundless universe, thrilling with expectancy "like some watcher of the skies when a new planet swims into his ken." He must be a scientist, yes, to know with accuracy and precision just what the Divine Artificer has thrown out on that gorgeous canvas for him to see. But if he is no artist, reconstructing in his mind the cosmos out of inchoate masses and galaxies of other worlds then he has lost the full meaning of what he, as a scientist, gazes at and writes down in mere dull facts and figures. He must not only see the moon as a planet, but also be able to see it as Diana chasing her stags down the ecliptic.

So you have the tools of thought in your hands, and to push my figure a bit farther, with mind and heart trained for accurate thinking and living you must become a living telescope, a human precision instrument through which those about you can catch a vision of a better world than we of our generation have been able to show them.

EDUCATION FOR SOCIETY AND SERVICE

So much then for the subjective or personal self-developmental side of education. Up to this point, it has been what you get out of it, what it does to you and for you. If that were all, the whole process would be in vain, so far as the world is concerned.

As an educated individual you have no right to say: "I will live my life as I please regardless of others; it is my life, my

education; I worked for it." That may be true partially; but others have worked that you might enter into their labors, and enjoy privilege.

It is estimated that merely in dollars and cents, for every dollar put into his education by the student the institution has put up four: in endowment, teaching staff, building and grounds, and what not. But that is not the most important factor. Thousands of generations of men and women have toiled and fought and lived under pain of death, inquisition, and even died at the stake, that the precious right of reading what they chose, writing what they thought, of saying what they pleased unhampered and unafraid might be handed on to you and me.

Just as those mighty oaks out in front of this building send down their roots into the good earth made fertile by thousands of generations of leaves that have fallen season after season, so are our rights rooted in the rich humus of the lives of those who have gone before.

Those green leaves of today would be impossible but for that fertilizing past in which they root and the deeper these roots go down the higher and greater grows the oak above ground.

Thus you and I are grounded in an immemorial past and to those great souls who have made you and your future possible, there is owed an immeasurable debt of gratitude.

Over the entrance of the main building of a college in Alabama where I once taught is this inscription carved in stone: "Enter to grow in wisdom, go forth to apply wisdom in service." This sounds rather sententious and old-fashioned, but nothing is more needed in this day of shorter and shorter hours for more pay when the seeker of employment is asking: "What are the hours, and how much do I get out of it?", then some such homely and homiletic injunction to those seeking a place in the world's work.

Your first question now should be: "Where can I serve best, and how, with my present equipment?" And only after this question is settled dare you ask: "What is the reward?" The answer is that society never fails to reward those who serve it wholeheartedly and unselfishly.

First of all choose a vocation in which you can have all the fun of play, for which you get paid. Otherwise it is the drudgery of hard labor in which you are like the "quarry slave scourged to his dungeon."

These are not the words of an idle dreamer who has been in the cloistered walls of college all his life, but of one who has been a spectator and an active participant in the game of life since he stood, where you stand today, thirty-nine years ago.

Some of those who stood on the threshold with me that day have let the oil in their lamps go out and allowed the eager expectancy and glow of youth to subside into a dull, cynical disillusionment. But others of them, happily, have gone out with the self-forgetfulness of the Happy Warrior and are today famous inventors, great physicians, judges, teachers and faithful ministers of the gospel; each serving best where his greatest talents lie.

So now I give you the challenge, as you go forth into a world distraught with fears, anxieties, disruption and a chaotic economy, in need of trained brains and hearts as never before in history. It is a challenge to your manhood, a challenge to your unselfishness, to all that is in you of determination, character and goodwill.

And I feel moved as Elisha did of old when the young man, his disciple, saw the hosts of Syria encompassing the city and cried out: " 'Alas, master, how shall we do?' Elisha replied: 'Fear not, young man, for those that be with us are greater than those that be with them,' and he prayed: 'O, Lord, open the young man's eyes that he may see.' And his eyes were opened, and beheld the mountains round about were filled with horses and chariots of fire." So I pray that the young man's eyes may be opened this day and that you may see in the midst of dismay at the enemy chariots surrounding us on every hand, that the mountains above us are filled with chariots and horses of fire.

THE ART AND SCIENCE OF LIVING

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"OUR civilization is a *race* between education and catastrophe," predicted H. G. Wells after World War I. The Princeton University faculty and Board of Trustees, in this academic year of bicentennial celebration, following an inventory of current world affairs, conclude with this sobering challenge: "The grave crisis in human affairs which confronts us today, transcends all national bounds and imposes new and pressing obligations upon the world of learning. Wise men must speedily take earnest counsel lest the world's tragic sacrifice shall have been offered in vain."

Historically, there seems always to have been such a tragic gap between idealism and practical reality—such a growing discrepancy between the *art* or *philosophy*, and the *science* of living. In the year just past, this disparity has taken on ironic proportions. When before, in all human history, have events given the lie so brutally to what so many people need desperately to hope for and to believe? When before have bitter disappointment, profound fatigue of Spirit and exhaustion of emotions—utter bewilderment of mind—been so widespread? Peace seems so far from realization, insecurity at home and abroad seems not to become less imminent and threatening, counsel is confused on the domestic front and in the United Nations assemblies, and endurance seems near the breaking point both in Moscow and Washington and among the common peoples of the world. In the presence of stupendous, current atomic energy accomplishments, which staggered the imagination but challenged the ingenuity of today's scientific leaders only a few short years ago, we are contemplating social applications on the political front fraught with potential racial annihilation rather than universal health and improved human well-being.

What can we do for a world as sick as this? To a medical investigator, at least, it would seem that the Social Order might well

NOTE: Phi Beta Kappa Oration, Ohio Wesleyan University, Delaware, Ohio, April 21, 1947.

learn some of the fundamental lessons which biology has to teach. Growth is a biological concept with organization and adaptation as inevitable corollaries. The understanding, fostering and sharing of a healthy continuous growth in the philosophic interpretation of the facts of science, is perhaps the only way of contributing to the ultimate welfare of mankind in this critical period. Functional, purposeful without being rigid, never merely repetitious, *growth* links continuity with change. This is the ultimate expression of life. Evidently mankind itself must *grow* a little more, and suffer while it learns.

In the beginning the phenomenon of life seemed essentially a blind struggle for bare existence and reproduction against overwhelming environmental odds. As now conceived, and as revealed to the geologist in fossil records translated into the language of the present-day physical chemist: electrons, protons and neutrons have become organized into atoms, atoms into molecules, some of the molecules into living cells, and some of the cells into increasingly complex plants and animals. However inadequate were the raw materials available at any one time or place, nature's creative forces made the most of them. All sorts of experiments were tried; many failed, a few succeeded. Last of all in the evolutionary succession there emerged man. Sharing with other animals practically all of his physical characteristics, he nevertheless differs from all other creatures in certain important intellectual capacities, and in all, or nearly all, of his artistic, philosophical and spiritual attributes, i.e., his potential capacities for the high art, salutarily tempered by the creative science, of living. The rich promise of these capacities has been fully realized, only occasionally, through the ages of man's cultural evolution as exemplified by what we have called individual geniuses: Plato, Aristotle, Confucius, Jesus of Nazareth, Archimedes, Hippocrates, Beethoven, Wagner, Michael Angelo, Leonardo da Vinci, Copernicus, Shakespeare.

Slowly the pendulum has swung through a wide arc, from the intuitive, inspired *art* of the past, to the basic *scientific structure* of life and the universe as we know it today, each equally inspirational. The creators and devotees of the so-called era of science have, however, forged ahead so rapidly in their highly specialized explorations, that the humanistic implications and

philosophical requirements of the psychosomatic, whole, human individual in today's complex industrialized society, have lagged alarmingly behind. There are, however, beginning to appear some evidences of a return swing in the pendulum toward the median position, which may permit the re-establishment of a full recognition of the mutual interdependence of the art and the science of human life for human survival. Kirtley F. Mather, professor of Geology at Harvard, believes that:

We do live in a universe of law and order. Its administration is completely rational and worthy of the utmost respect. Consider the marvelous mathematical scheme of nature that permits us to give consecutive atomic numbers to every element of matter from No. 1 hydrogen to No. 94 plutonium. Recall that the atomic bomb itself could not have been constructed had not the nuclear physicist believed in the universal application on a large scale of the principles of neutron-engendered fission they had discovered on a small scale in their laboratories. In the last analysis it was faith in the administration of the universe that placed in human hands in the year 1945 the means whereby civilization might improve or destroy itself.

Scientists, as well as all other intelligent people—whether they choose it or not—are forced by the circumstances of this new age to re-assess their role in civilization, and to draw unto themselves and into their sphere of objective thinking social and economic and political science architects capable of blueprinting a functional, realistic, safe new superstructure to be built upon the old but reinforced foundations.

Ordway Tead in writing of "The meaning of scholarship for today" admonishes us that "in any sense adequate for today's distress, the scholar must also be a philosopher. He is concerned to establish, to clarify, to secure appreciation for some special body of knowledge, because it helps to a better grasp of the whole of man's world. The problem of unity in diversity, of the one and the many, is every scholar's problem. In a world and in an age so surfeited with facts as is ours, to relate the particular to the general becomes essential. If the scholar seems to have forgotten how to view matters under the aegis of eternity, that boon, too, has to be restored to him."

"They (scientists) are the trustees of the magnificent instru-

ments of scientific method and of the great public domain of organized knowledge," wrote Ward Shepard, of the U. S. Department of the Interior recently in *Science*.¹ "Our complex, disordered civilization can no longer function without incorporating scientific method into the whole body politic, and cultivating the domain of organized knowledge for its great social yield. Science must become the right hand of statesmanship. Science of and for democracy must lift its imagination above the test tube and the laboratory to the whole realm of human life. It must envisage its task not in cold abstract terms of pure science, but in terms of humanity itself. The job of science is to put its shoulder to the wheel and help rid civilization of poverty, squalor, disease, ignorance, subjugation and violence. Its job, in short, is to help build a science of civilization."

It was not a modern scientist, nor a physician, but the great nineteenth century British statesman, Disraeli, who said: "The health of the people is really the foundation upon which all their happiness and all their power of state depend." From time immemorial man has dreamed and speculated and philosophized about the nature and significance of life and death as revealed in the reflections of his prophets, has shuddered and shrunk and fled from famine and war and pestilence with his medicine men. This amazing world in each succeeding epoch has presented an ever increasing variety of problems, at the very extreme of complexity and the last to be approached for solution on a rational scientific basis being the vital problems of human mental health and physical disease. The true physician has ever stood at the scientific crossroads, receiving the slowly and painfully accumulated facts from any and every dependable source, and has then appropriated, re-interpreted and applied them in the alleviation of human misery and suffering. As a result, like the shedding of a chrysalis, the basis for health was transformed at the turn of this century from a speculative, descriptive classification of disease to an exact experimental science for the accumulation of verifiable facts about disease. Today, the inevitable result of this metamorphosis in method and technic, derived from the basic sciences, has resulted in a transfer of the major emphasis in medicine from

¹ *Science*, 103, 65, Jan. 18, 1947—Science for Democracy—Soil Conservationist, U. S. Dept. of the Interior, Washington, D. C.

subjective empiricism to objective scientific verification—from the “cure” of disease to the “prevention” of disease. One by one the superstitions based upon error, or upon incomplete knowledge, are giving way to more exact methods of control, until we may now envisage the composite ideal physician of the future as embodying an appreciation and working knowledge of all the intricate facts deriving from the humanities and from both social and physical sciences. Optimum mental and physical vigor are prerequisite to great human courage; courage is essential to sound judgment; sound judgment is apt to breed tolerance; and judicious tolerance leads directly to basic human understanding—without which, individual happiness within the family, community pride and accomplishment, state unity of purpose, national good will, and international cooperation may not be attained. Thus the contributions of the physician and of medical science to future human welfare cannot well be over-estimated.

The first need in America today is a new generation of trained men and women, who can do those things which have never been done before—men and women who are intellectually capable, morally responsible, emotionally and spiritually mature, socially competent and physically fit. Where are we to look for these well-rounded citizens of the world except from our colleges and universities, within whose boundaries there remains, if anywhere, the essential opportunity to gain acquaintance with the best that men have said, and done, and dreamed—and are *now* in the act of saying, and doing, and dreaming.

Franklin Paine Mall, Professor of Anatomy at Johns Hopkins Medical School, and responsible for the early research emphasis placed upon undergraduate medical teaching in that institution, estimated that from 10,000 *pupils* there might emerge 1,000 *students*; from among whom perhaps only 5 might be interested in and capable of starting or participating in research. On the basis of past records in education, it takes 1,000 students in the fifth grade of grammar school to produce 72 college graduates of all kinds and calibres, of whom approximately only 10% receive Phi Beta Kappa recognition, such as you here tonight have attained. During World War II even this small annual increment of talented, trained minds was almost entirely eliminated. Vannevar Bush, President of the Carnegie Institution of Washington,

has estimated that during this period some 150,000 young men and women of promising scientific talent, who would have received college degrees, were unable to do so. This situation robbed us of one entire college generation of scientists, an almost irreparable loss. The Director of the Office of Scientific Development estimates that by 1955 our supply of scientists holding graduate degrees in chemistry, engineering, geology, mathematics, physics, psychology and the biological sciences will be some 17,000 short of our needs. The American Society for Engineering Education believes that industry, government and education will, by 1950, need at least 90,000 new engineers alone. Dr. Killian has stated that by 1955 we shall have to contend with a net deficit of 3,600 Ph.D.'s in chemistry, with a much larger deficit of chemists of less advanced training. Anyone even remotely familiar with the medical profession knows the critical shortage of doctors the world over today, and it would appear that this problem will gradually become more acute for some years before the tide can turn. Truly, the future of America lies with its youth, and no part of that youth is more invaluable than those with scientific talent and training.

We know where the "paydirt" lies today in every field of scientific human endeavor. My generation stands ready to equip and furnish with the "map" of the regions to be explored, this new generation of young, scholarly prospectors, if they will but take up claims now along the various streams of potential factual wealth. There are tiny grains of true gold-dust to be painfully and slowly panned, and to be carefully differentiated from "fool's gold." When added together over a period of time, a "pouch" of considerable value results and the labor will not go unrewarded, when faithfully performed. The lure of finding a rare "nugget" sometime, makes the search an exciting new adventure each day.

"Chance favors the prepared mind" according to Louis Pasteur's experience, and Joseph Henry, an American pioneer physicist, observed that, "the seeds of great discoveries are constantly floating before us, but they only take root in minds well prepared to receive them." Alexander Hamilton expressed the same idea somewhat differently: "Men give me credit for some genius. All the genius I have lies in this; when I have a subject in hand I study it profoundly. Day and night it is before me.

I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I have made is what people are pleased to call the fruits of genius. It is the fruit of labor and thought." Leonardo da Vinci expressed this same faith in man's unique self-sufficiency when he said: "Thou, O God, dost sell unto us all good things at the price of labor." The modern version is Charles F. Kettering's credo: "If out of 100 ideas we get one or two that work we are content. . . . A research man flunks 999 times, but if he succeeds once he's in. Research is a process of finding out what you are going to do when you can't keep on doing what you are doing now. The opportunities in this world are as great as we have imagination to see them, but you never get the view from the bottom of a rut. Research is the only way out (of a rut) as far as I know."

Once upon a time three princes of Serendip, the ancient name for the island of Ceylon, journeyed together through their homeland. By accident or sagacity these congenial and observant companions made one interesting and amazing discovery after another, quite without special effort or design. Horace Walpole upon reading this delightful fairy tale, wrote to his friend Horace Mann in 1754, proposing the addition to our English vocabulary of a new word "serendipity." Found only in unabridged dictionaries today, this expression has, nevertheless, come to mean to the initiated, the fortuitous discovery of unforeseen facts and relationships with surprise and pleasure. Undoubtedly the most unique instance of "accidental discovery" within the mind of man was the finding of the Western Hemisphere. Columbus, sailing west from Spain, firm in the faith that he would find a shorter route to the East Indies, quite unexpectedly encountered a whole new continent. Though he obviously did not know at the time where he was going, nor where he was when he arrived, nor where he had been after his return, he did realize that he had had a remarkable experience, and through the recording and sharing of his experiences with others, he provided the basic foundations upon which many subsequent generations have build—geographically, economically, socially.

Starting at any time, anywhere in the educational experience, the human mind with an alerted insatiable curiosity is ready for "serendipity," the pleasant surprise of a new and stimulating

experience, unpredictable but always fascinatingly intriguing. At this particular moment in world history the challenge to adventurous living is well nigh irresistible, with new knowledge, revealing the secrets of the universe, unfolding at an unprecedented, dizzily accelerating tempo.

The prepared scholar stands at the crossroads of today's world, with congenial companions beckoning him on every hand to join in a journey of vicarious, as well as personal discovery, satisfying to the intellect and appealing in the best sense to the highest human ambitions and emotions. Though one's life apparently be cast in ordinary and potentially unexciting channels, the unexpected is frequently happening. Chance throws unanticipated opportunities repeatedly in each individual's pathway, and in the affairs of every one of us there is "a tide, which taken at the flood" leads on to abundant successful living. "To persons who live according to pattern, adventures in ideas are impossible" believed Walter Cannon, the late Professor of Physiology at the Harvard Medical School. "Actually we dwell in a world which is not settled, not stationary, not finally immobilized. It presents all manner of possibilities of novel and unprecedented combinations and readjustments. Consequently, wisdom counsels keeping our minds open and recipient, hospitable to new views and fresh advances. . . . Unless we are willing to weigh novel ideas and methods on their merits, and to judge them justly, we may not be participants in momentous decisions, but instead may be worried and unhappy bystanders."

Carlyle has appropriately reminded us that: "Our *main* business is not to see what lies dimly at a distance, but to *do* what lies clearly at hand." Sir William Osler espoused this philosophy also, and, as a preface to an address delivered to Yale students in 1913 on "A Way of Life" are these poetic words:

Listen to the exhortation of the Dawn!
Look to this Day!
For it is Life, the very Life of Life.
In its brief course lie all the
Varieties and Realities of your Existence:
The bliss of Growth,
The Glory of Action,
The Splendour of Beauty;
For yesterday is but a dream—

And Tomorrow is only a Vision;
But *Today*,—well lived,—makes
Every Yesterday a Dream of Happiness
And every Tomorrow a Vision of Hope.
Look well therefore to *this* Day!
Such is the Salutation of the Dawn.

However, "I could smile" with John Ruskin, "when I hear the hopeful exultation of many at the new reach of worldly science and the vigor of worldly effort,—as if we were at the beginning of new days. There is thunder on the horizon, as well as the dawn."

And yet, in an admittedly topsyturvy world of anachronisms, iconoclastic cynicism, inequities, insecurity and inconsistencies, and with innumerable examples of man's inhumanity to man, nevertheless, I give you "serendipity," the *zest of adventurous living*, where the art of living gives ever new meaning to the *science* of life. "Wisdom is the principal thing; therefore, get wisdom: but with all thy getting, get *understanding*." Mencius' famous parable concludes: "If it gets its nourishment (speaking of the once beautiful trees of Niu hill and the *mind of man*) there is nothing which will not grow; if it loses its nourishment, there is nothing which will not perish." The sagacious young scholar will continue to "nourish his mind" and utilize the "chances of serendipity" as he journeys with pleasant and stimulating companions through the "homeland" of his chosen profession or career.

QUESTIONNAIRES—A PROBLEM AND A PROPOSAL

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IT'S OPEN season on college administrators again. The people who sit up nights contriving new and more complex questionnaires are on the job. I know because on my desk at the moment of this writing there lies a document fourteen pages in length. The sight of it arouses certain deep-seated, primitive urges.

Heaven help the poor victimized clan of registrars. They are charter members of the Ancient and Browbeaten Order of the Questionnaire. Because they happen to be keepers of student records, they catch the brunt of these inquiries. Registrars, deans, bursars and even presidents are perpetually nibbled at, harrassed and plagued into an early demise by a strange phenomenon which can be truthfully classified as an occupational hazard: the questionnaire. One of those multi-paged queries in the morning mail can set a registrar or dean aquiver, give him rising blood pressure, a hunted look.

In self-defense and in the spirit of outraged rebuttal this article is directed to fellow-sufferers and to all manufacturers of questionnaires. Actually administrative officials are faced with a serious problem, for the questionnaire has taken on the status of a national curse. The prime questions are: Can the manufacture and use of questionnaires be subjected to a discipline beneficial to all concerned? What defense have we against attacks by the thousands of free-lance quiz-makers who ride herd over the field of education?

In many colleges an amount of time roughly equivalent to that of one full-time person is devoted to the handling of questionnaires. This is preposterous and shocking. Multiplied by the number of institutions of higher education in this country the total is evidence of how administrative officials have allowed themselves to be blackjacked into participation in a highly inefficient gathering of statistics.

Many of the questionnaires come from legitimate agencies and must be answered. Others, however, are machinations from such diverse and quasi-official sources as ladies aid societies, book pub-

lishers, department store promotion men and ambitious graduate students schooled in the modern fallacy that it is more intelligent to *ask* questions than to attempt to answer them.

With those who haven't been in the business long enough to develop a steel case around their conscience, even the inept questionnaire of the most amateurish individual gets a disproportionate amount of attention. No one likes to be discourteous, and the will to resist answering useless questionnaires has been worn away by the policy of humoring all comers and by the universal reluctance of public-relations-minded officials to offend anybody. With seasoned administrators who do not attempt to make peace with all the world, a coarse-grained sieve is often used and trivial or unreasonable inquiries find their way into what is fondly referred to as the "circular file." Speaking recently to a group of registrars, Dr. John Dale Russell quoted a college president's response to a federal questionnaire: "This is an educational institution and not an information bureau. If the federal government is going to fold up for lack of statistics about our institution, they will just have to fold. I am too busy to answer your questions."¹

As the matter now stands, senders of questionnaires are finding increasing difficulty in eliciting cooperation or any response at all. For instance, in a recent article² John B. Knox writes, "A simple questionnaire was sent to the presidents of 130 principal colleges and universities, and half of them replied." And at that Mr. Knox had a better than average response.

As with most problems, there are two sides to this one. Any administrative official, however strongly he may feel about the promiscuous usage of the questionnaire, must recognize the necessity and importance of gathering data and of disseminating information about the status of American educational institutions in all their phases and at all levels. Further, every institution needs to assemble periodically, if not continuously, data about itself. Moreover, there are certain important agencies which have a right to know the facts about a college or university.

Regional and national accrediting associations, government agencies interested in education, national educational organiza-

¹ *College and University*, October, 1947, p. 17.

² *Association of American Colleges Bulletin*, May, 1947, pp. 376-80.

tions and reputable encyclopedia publishers are among those whose prerogatives include the issuance of questionnaires which should be given conscientious consideration. The corollary, of course, is that these are the organizations which can do most to lessen or eliminate the nuisance of the ill-starred questionnaire.

Who are the chief offenders? First among them are these same authoritative agencies with which any college must cooperate. Sometimes it appears that an awareness of the pressure upon the colleges to comply with all requests for information obviates thought of brevity and time to be consumed in answering. Regional agencies, having a closer, more personal tie with their institutions, generally do not subject them to the same barrage of questionnaires that emanates from the more remote agencies of national scope.

Writers of masters' theses and doctoral dissertations are a tribe whose name is legion. A veritable avalanche of questionnaires pours from the mimeograph machines of every Tom, Dick and Harry who thinks he will get someone else to write his book for him.

Another body of offenders consists of the individuals—teachers, laymen—who want to break into print with an article without having to read widely and observe closely in order to find the facts. Having nothing to write about, they broadcast a questionnaire and report the results, however meager.

College presidents are not above suspicion. If a college president has never had to answer questionnaires personally, then he is particularly vulnerable to the insidious idea that whenever information is needed the thing to do is float a questionnaire.

Surprising to relate, registrars, deans and bursars occasionally victimize themselves. Their occasional defense mechanism, or escape, after being deluged by questionnaires, is to think up one of their own, striving for a higher degree of complexity than hitherto achieved.

Now what can be done about this nuisance? There are three approaches which, if widely accepted and adopted, could minimize present difficulties: (1) Standardization of questions and forms, (2) Designation of one or more central statistical agencies to collect, correlate and disseminate data, and (3) Wide circulation and informal adoption of an ethical code for makers and distributors of questionnaires.

There can be created by some such group as the American Association of Collegiate Registrars a series of standard and comprehensive forms differentiated for the variant types of colleges and universities. These questionnaires would be based upon a set of carefully defined and generally accepted terms. They would provide, for example, a sufficiently detailed break-down of enrolment statistics to satisfy most sensible needs and purposes. There would be uniformity in time intervals covered by these questionnaires. The problem of calendar year versus academic year for reporting purposes might be resolved. There would be an elimination of those small differences in form of question which necessitate endless tabulations of the same data and which result only in frequent dredging up the same facts.

Having empowered some central statistical agency (or a few regional agencies) with authority to standardize questionnaires, collect and correlate data, screen questionnaires of would-be researchers, and send out to participating institutions and other legitimate groups printed reports on facts assembled, most of the drivel would be eliminated. Routine inquiries received by colleges could be referred to this agency or the institution in question could reply by sending a copy of the standardized questionnaire complete with printed answers to questions. College officials would then feel free to cope with special demands. If some budding author wished to know how many male matriculates are named "George," or how many faculty personages possess side whiskers and pince-nez spectacles, or the number of students enrolled in Advanced Parchesi, his questionnaire could be dealt with in a private and appropriate manner.

Duplication of effort can be reduced. For illustration, the Louisiana State University Library has received during the past two years many questions concerning its pay plan for the library staff. Recently an article³ appeared summarizing L.S.U. procedures and policies in library staff recruitment, compensation and academic rank. The reward for publication of such facts should be freedom from labor over future inquiries on this subject.

³ Harrington, R. H. and Lyle, G. B., "Recruiting and Developing a Library Staff," *College and Research Libraries*, Oct., 1947 (Vol. 8, No. 4), pp. 427, 428.

Widespread acceptance of a few fundamental principles of procedure for handling of questionnaires would save enormous amounts of time, increasing the percentage and reliability of responses to questionnaires. The attitudes of administrators would be more favorable toward quiz-makers and "questionnaire" would no longer be a fighting word. College people have been dutifully taking a beating from questionnaire-makers through the years. And it's high time that some changes be made before the recipients of questionnaires stop rolling with the punches and go on strike.

Without attempting to defend or defeat the questionnaire as a research technique, the following principles for makers of questionnaires are proposed as a discipline for the device:

ETHICAL PROCEDURES FOR MAKERS AND SENDERS OF
QUESTIONNAIRES

1. Exercise judgment and restraint in preparing questionnaires. Weigh the value of answers to questions against the sum of time required for all addressees to provide answers. Remembering that there are too many questionnaires, ask yourself: Is this questionnaire necessary? Is it significant? Has the job already been done by someone else?
2. Make questions brief, clear. Too often questions are poorly phrased. Avoid vague questions requiring essay-type answers, e. g., "In your college what do you do about Freshman English?" or "Who makes policy in your college?"
3. Always provide an extra copy of the questionnaire for the files of the institution quizzed. No person should ever have to make his own copy of a report form in order to have a record of data submitted. This is a minor matter of courtesy, but failure to submit a file copy of the questionnaire should result in uniform refusal to answer it.
4. Give each participating institution a summary of the results of the survey. Cooperation deserves this courtesy.
5. Allow sufficient time for reply to questionnaires. Too often questionnaires appear long after the date of the cover letter. In such cases, meeting the sender's deadline may involve putting aside matters of greater import.
6. Avoid unreasonable requests for data which call for digging far into the past to get facts not assembled in that period.
7. Questionnaires of candidates for advanced degrees should not be published under the false aegis of a national organiza-

tion simply as a device for securing maximum returns. This prestigious practice is current and vicious. Wide acceptance of a code of procedure would make unnecessary such a subterfuge, and reporting officials would know they are not unwittingly co-authoring dissertations.

8. Educational institutions and organizations, recognizing the nuisance value of the questionnaire, should protect themselves by establishing reviewing boards to pass upon the form and value of questionnaires proposed by their individual members.
9. In every college or university, one office should be made responsible for handling and filing of questionnaires. Where various offices have responsibility for supplying identical information, inaccuracies and contradictions are possible, even likely.
10. Thinking of working up a questionnaire? Try waiting until next month. Much of the desired information will appear as the published results of surveys conducted by the few top educational agencies. By that time the probability is the inclination to quiz will have worn off, the need will have disappeared, and all concerned will be spared considerable mental anguish.

VOCATIONAL GUIDANCE NEEDS

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WHY do most of the church-related and private educational institutions leave vocational guidance for the post-high school age so largely to Jewish Vocational Services; Jesuit educational institutions; state universities; Veterans Administration, an agency of the Federal Government; and private fee-charging agencies? There are few colleges in the United States today to which parents can send a son or a daughter for complete and professional vocational guidance. Especially is this true if the young person intends to enter an occupation other than one of the professions. Many of the higher educational institutions of our country should serve not only their own student body, but also their communities, within a given radius, with a professional, therefore unbiased, vocational guidance service.

The Jewish society, true to its adage, that, "A son reared without being taught an occupation has been raised to be a thief," has done consistently good professional vocational guidance service for a long time. If parents want their child to have the best vocational guidance available today, they probably cannot go wrong by going to any of the Jewish Vocational Service offices which are strategically located over our country. At one of these offices they probably would have the services of well-trained professional vocational advisers, psychologists, psychometricians and the best testing materials, devices and techniques. Also they would be expected to pay a fee commensurate with the family income. Many persons have had the service at no cost. But these pioneers in vocational guidance need help from others, also society needs the services of more thoroughly trained and equipped collegiate vocational guidance offices.

Historically Jesuit educational institutions have not been noted for rendering vocational guidance service, but recently some of them have started such. If one were to judge from the history of Jesuit education, he would come to the conclusion that they will do an acceptable grade of work in anything they undertake.

Probably one will find good vocational guidance service being given by a goodly percentage of the state colleges and universities

in the United States. The service rendered in some of these is unsurpassed and at very low cost. But the distribution of these institutions leaves great untouched areas. Some of these areas have strategically located private or church-related educational institutions in them, and many of these should step into the gap.

During the last four years an agency of the Federal Government, Veterans Administration, has processed more individuals in vocational guidance than all other agencies put together. But anyone who knows is convinced that much of this was and is of a quality of which we cannot be proud. For one thing, well-trained and experienced vocational advisers were not available in sufficient numbers to do the big job; probably that is the basic reason for most of the inadequate work. Moreover, this service has been for veterans only. In many of the schools which have Veterans Administration Advisement Centers, the non-veteran members of the student body cannot secure vocational guidance service. This was and is true in the majority of the church-related schools having centers for Veterans Administration. If vocational advisement is good for veterans, it must be good for all youth. Here it should be noted that irrefutable evidence is available from several hundred veterans which shows that the majority of them value the vocational guidance service given to them.

What about the work of the private practitioner and other fee-charging agencies not included in those discussed above? The quality spreads from the sheerest quackery and bunk to the highest professional service it is possible to render. Some offices which charge big fees, even some of the highest, practice questionable methods. These range all the way from phrenology to the use of highly impressive and awe-inspiring mechanisms which are worthless. Even one respected educational institution has allowed impressive-looking mechanical gadgets with dials, counters and other paraphernalia, which turn out results little better than the printed slips of vending machines, to be used in its name.

The scientific study of psychology and education is relatively new and is looked upon with mixtures of respect, awe and distrust. Those who practice in the field should go forward with great care and honesty. Many of the private fee-charging vocational guid-

ance agencies have done work of a high quality. But the time has not yet come, in most localities, when the honest professional practitioner can hang out his shingle and be assured that he can earn a living for himself and his family, as the physician can do. Yet an adequately prepared vocational advisor has spent as much money on his education as the physician has, and to staff and equip his office will cost him more than the average young physician need spend to open his office. In order for adequately prepared individuals to pioneer in this relatively new field, institutions and associations must give them the opportunity. Experimentally minded institutions, associations, and societies are needed. More of these should be sponsored by colleges.

FEDERAL AID FOR EDUCATION

WALTER A. GROVES

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HITHERTO, education in the U. S. has been the responsibility of the state governments, and even of the local governments, on the sound theory that education being a person-to-person kind of thing had better be kept at home. The present move toward federal aid for education is a definite move in the opposite direction, which is so counter to all previous governmental theory and social practice in this country that it must be examined thoughtfully and carefully.

It should be freely recognized that the move toward federal aid is part of the trend of the times. This is to be expected. Our experiment with totalitarianism, in a limited way, during the war was rather breath-taking. We emerged as the most powerful nation on the face of the globe, which, I believe, surprised Americans more than anyone else. It is only natural for us to feel that our achievements in war can be duplicated in the same manner in the period of peace, which means pretty largely that all real jobs must be done in Washington. The argument is that since we accomplished such wonders out of Washington in the making of war, can we not accomplish the same thing in this all-important job of education in the same way?

Moreover, there is the psychological climate created by the new experiments and possibilities of nuclear fission. We feel compelled to view everything in new perspectives. We are bound to question the older slow-moving methods of democracy. The swifter and more powerful movement of vast organizations seems much more in keeping with the facts of our situation.

In view of this combination of circumstances it becomes very difficult to look at our educational needs calmly and quietly. We feel that we dare not wait for slow-moving action on the part of state and local governments. The job must be done at once. Therefore, the thing to do is to accept the need of federal aid in education as an established fact, almost without examination, or

NOTE: Paper read before Danville, (Kentucky) Teachers' Association, February 9, 1948.

if there is any examination, the "facts" in its favor are immediately weighted without the realization that their weight is not always that of cold reason.

That our democratic way of life rests upon an intelligently informed society, capable of sound judgment, and imbued with a certain integrity cannot be denied. Again no one will deny that a sound system of schools, elementary, middle, and higher, is the most influential instrument in the attainment of the democratic society. And still further it would be folly to think that such a system of schools can be obtained cheaply. On the contrary the cost is frighteningly large.

It is this last fact, and only this last fact, that has anything to do with federal aid. The proponents of federal aid base their case on the belief that education is so costly that the state and local community together are not able to pay the bill, which means that the federal government must step in and help. But as long as the case rests there it is obviously foolish, for the federal government has no money excepting that which it extracts from the people who make up the state and local communities. As soon as this point is driven home the proponents of federal aid are compelled to a rude awakening, for a good bit of the argument for federal aid is built on the illusion that the federal government is a kind of a big Santa Claus, which, of course, it is not, as witness our present income tax bills.

But the proponents of federal aid, of course, rest the real weight of their case on the hope that the wealthier states and localities will aid the less wealthy. They point out that "the concentration of large numbers of children in low income families is particularly marked in certain regions of the country. These regional differences have resulted in striking disparities in the distribution of the financial ability of the regions to carry their educational loads. For example, the South traditionally has had the highest birthrate, yet economically the region is the least able to finance education. This region in 1945 faced the responsibility of educating no less than 37.1 per cent of the Nation's children (5 to 17 years of age), but its share of total income was only 22.6 per cent." (Higher Education for American Democracy—Volume II—a Report of the President's Commission.)

The situation herein described is a real one, but will federal aid

get at it? In the first place the so-called wealthier states do not welcome the idea of being taxed to support their poorer sisters, and so the present plan is to give all states something. This is to be done by establishing an expenditure of a floor of \$50.00 per child per year for education, which means that 26 rich states will receive \$5.00 per child per year from the federal government, six middle-class states will receive \$5.10 to \$9.80 per child and 17 poor states will receive \$10.50 to \$28.50 per child. In short, Uncle Sam is to omit no one from his largess. All, rich and poor, are to receive something.

In the second place federal aid to education overlooks the following facts:

1. There is still a differential in the cost of living in different areas of the country. In other words, education will reflect some of this variation, and therefore cost less in some areas than others. Proponents of federal aid do not take this fact into account.

2. One state, Utah, which ranks thirty-second among the forty-eight states in ability to support education, is ranked in statistical studies by President Hughes and his co-authors at Iowa State College as the first state in the union in educational performance. (Millikan: Shall government subsidize our schools, p. 17). This suggests that the lower-ranking states might do much to meet their own educational needs, without outside help of any kind, federal or otherwise.

3. The federal aid idea rests upon the principle of rewarding ineffectiveness. In a word the state doing less than it should is encouraged to continue to do so, because it will receive greater help. Let us ask ourselves whether in Danville and Boyle County we need federal aid, or could we not do better for ourselves by keeping our added school-tax money right at home? Our state legislature has recently shown great concern for the liquor interests. It took it only 30 hours to provide for an additional eight million a year for county roads. When the people of Kentucky really want better schools they'll not need to go hat-in-hand to Washington; give the legislature of our Commonwealth about 30 hours and it can meet the problem. To pour money from our federal government into this state is not the way to meet our problem. In fact to pour money into any state that is not ready to take care of itself as it is able, is to confirm it in its own apathy.

4. The states, even Arkansas and Mississippi, all have surpluses in their treasuries, whereas our federal treasury is carrying a staggering deficit of 300 billions. This would indicate that the states are financially better able to do the job of education than the federal government.

5. It should be well-recognized that the farther tax-money is sent from home the more of it is likely to disappear. The fact is that the larger the number that have to receive their "expenses," to say nothing of other possibilities, the more of the tax-dollar will evaporate before reaching its intended destination.

6. There is also another question, which is one of morals. Why should states that insist on maintaining the expense of a dual system of education for whites and blacks expect to receive help from the outside, when the "outside" does not consider their dual system necessary. At least the Southern states should demonstrate their intention of really educating their youth by making their two systems equally good before calling on the outside for help. Pouring more dollars from the outside into the present system will not right this situation.

But the real fallacy of the whole proposal is the intimation that education is a matter of dollars and cents, whereas it involves the total social life. It is folly to suppose that an area which is lagging economically, as the statistics say that the Southern states are, can maintain an artificially supported educational system in the midst of a lagging economic system. The whole life at every level must be improved, or else support at one level, or in one area only, is utterly wasted. Any sociologist knows that education cannot be held at one level as long as the society involved is living at a lower level.

For this reason, it may be asked if federal help from the outside is to be acquired for education, why not for roads? Roads play an important part in raising the level of culture. Therefore, federal appropriations might just as well be claimed for roads as for schools. Better pay for our government officials might be a way of getting better governors who would, in turn, contribute more to our national life, so that federal aid should be as useful and necessary here as in education.

The great point that the advocates of federal aid overlook is that education is a thoroughly social process. It is not something that is acquired by any kind of artificial injections. Money can improve buildings and equipment. Money may even enable better training in manual and intellectual skills, but they are the least important part of the process. Education in the proper sense includes the inculcation of ideals and standards in the use and manipulation of manual and intellectual skills; it means emotional conditioning for the exercise of moral courage and

determination; it means the acquisition of those spiritual resources without which we in America cannot survive. Money poured in from the outside does not represent any desire for this kind of education, only money raised locally or at least within the state is so earmarked. Thus my real objection to federal aid is that it will give us Americans a false sense of security and self-satisfaction, by making us think that we have taken care of the most important job in the world, when actually we have only said, "Let Uncle Sam do it"—meaning, let someone else do it for us. No other procedure could demonstrate more conclusively our lack of faith in education, and at the same time reveal our own ignorance of what education for democracy really involves.

FAITH FOR TODAY

HENRY NOBLE SHERWOOD

EXECUTIVE SECRETARY, BOARD OF HIGHER EDUCATION, DISCIPLES OF CHRIST

TOO many people are saying that current problems are too much for us. They think we cannot solve them. Their defeatist attitude is alarming. If we cannot resolve contemporary issues, civilization falls and man begins his return to barbarism. But this is what they say:

PROBLEMS OF TODAY

Russia is too much for us. Rich in natural resources, inhabited by a multitude of sturdy people, governed by a political system that gives decisions without full and free discussion, Russia at will can annex Europe. Having imposed her ideology in that area, at her chosen time she can bring our own country under her will. We cannot stop her.

Crime is too much for us. The teen-age group furnish our largest percentage of criminals. The family, so elemental in civilization, is wrecked by divorce. Only about one half of our people are church members and only half of them attend divine service. With home and church so little respected the props of civilization fall. We cannot overcome crime.

Atomic energy is too much for us. Before we can learn how to put it to constructive use our enemies will discover how to make the atomic bomb. Then atomic warfare will begin in earnest. In such a struggle our centers of population will be wiped out, our system of transportation and communication wrecked, and our industries uprooted. We cannot harness atomic energy.

LESSONS FROM THE PAST

But other periods of history have presented serious problems, so serious in fact that, like the present ones, they too threatened to put out the lights of civilization and bring an end to mankind. Man overcame these hurdles to his progress and in doing so left a heritage of achievement which has sustained and comforted subsequent generations in their struggle for survival.

For example take the *barbaric invasion* of the Roman Empire. Rome held in her lap all the achievement of the ancient world.

She was the guardian of the wheel, the use of metals and the alphabet. She was the protector of art and literature, and of philosophy and science. She had within her borders the Hebrew religion. To all this heritage Rome added law and governmental procedures. The Empire was the reservoir of the works of man in his noble ascent.

Into the area of this political unit the barbaric invader came. They had no more respect for the treasures of civilization which they found than a yokel would have for an exhibit at an art institute. They came to pillage and destroy. Would all Rome become a victim of these barbarians? Would they drain the reservoir of civilization? It seemed so. But something happened. Like the visitor in church who came to scoff but remained to pray, the barbarians succumbed to the appeal of the ways of culture. They not only adopted the newly found habits of life but enriched them as they built in western Europe the structure of the modern world. A hurdle in the ascent of man had been taken.

For another example of man's victory over seemingly insurmountable difficulties take the *Black Death* of the Middle Ages. From Asia this disease entered Europe and by way of the trade routes reached the towns and cities of the continent and the British Isles. In some places no one was left to bury the dead. Churchmen counted over 42,000,000 skeletons in Europe. From one third to one half of the population in many places died. Would the race survive? If ever this question was pertinent it was at that time.

But man survived. Here we are today. Not only are we here but our equipment for fighting disease was never better. An unprecedented step was taken by Pasteur when he discovered the germ theory of disease. Many new medicines, such as penicillin and the sulpha drugs, are a blessing. Hospitalization, public health centers along with anesthesia, vaccination and radium have generally improved health. The span of life is now recognized by some insurance companies as 67, an increase probably three times over that at the time of the Black Death. If man conquered the Black Death and other diseases in such an admirable way, may it not be that he has fighting qualities commensurate with the contemporary problems which to many seem beyond solution?

For a final example take the *crucifixion of Jesus*. This Galilean prophet so pointedly condemned the religious ritual and ceremony of his time that the priestly group was offended at his message. For this intrepid leader, Micah's summation of religion was paramount—"to do justly, to love mercy, and to walk humbly with God." Consequently, Jesus challenged ritual with righteousness, judgment with justice, mistakes with mercy, and life with love. This prophetic gospel based conduct on inner control. The ceremonial group asked the Romans to put him to death. The crucifixion was a fell blow to the ethical monotheism that had come into flower at high cost. Could man pick up the prophetic note in religion? Were the disciples of Jesus defeated?

It was a temporary defeat of only three days' duration. The companions of Jesus pulled themselves together and planned a crusade for the gospel of their crucified leader. As a result wherever books are read this Jesus is known; wherever worship is held this gospel is preached; wherever prayers are made his way of life is recognized. If man found the answer to acceptable living when deprived of his Redeemer, doesn't this achievement give us faith in his ability to solve the staggering problems of present society? God did not make man for defeat but for victory.

LET THE STATE DO IT

The most serious obstacle to the solution of contemporary problems, such as the ones presented by Russia, by crime, and by atomic energy, is turning them wholly over to the state. Looking to the state for the solution of problems is far too frequently done by this generation. Where our citizens find a condition contrary to their convictions, they say, "There ought to be a law about this." The law makers, responding to the wish of their constituency, enact it.

The salient fact about our state is the powerful and continuing sweep of its regulatory authority and its acceptance of responsibility for service. It takes systematic and continuous measures to promote and protect education, comfort, health, security and the general well-being of the mass of citizens. It says, "Come unto me, all ye that are weary and heavy-laden and I will give you security and rest."

The trend in our country is toward totalitarianism. It comes from the state's lust for power and from the spirit of defeatism of those who see no way to solve the grim problems of our time. The price of security offered by the totalitarian state is slavery.

What will give a man heart in this generation to face contemporary problems with faith that he can solve them in freedom and with the rights that freedom gives?

MOTIVATION FROM WITHIN

The men who have made great contributions to human welfare and the men who are making them today were not moved to do their work by statutory law. They were motivated from within. George Washington was not ordered to take command of the army of the Revolution; he made his own decision. No law sent Jane Addams to minister to the underprivileged, or Thomas Watt Osborne to help criminals in prison; they responded to a power within themselves. No statutory enactment compelled Albert Schweitzer to dedicate his talents to the improvement of the natives of Africa; he went to this continent because the voice of inner control told him to go.

In a similar way the men who have given us the mastery over so many diseases have responded to the drive of their own hearts; in fact in some cases they have done their work in spite of laws of the state. Such men have made it impossible for another Black Death to appear. Then too, the men who, while guarding the heritage of ancient times, enriched it and made us its heirs, responded not to an external power but to the motive of their own convictions. Moreover, the men who took up the program of Jesus after his crucifixion were motivated not by Roman authority or political decree but by an urge residing within their conscience. Responding to this motivation they made such an impact on society that one of their contemporaries wrote about them—"They turned the world up side down."

THE VOICE OF YESTERDAY

These leaders in human achievement warm the heart of man and summon him to faith for today. They stand in line with the prophetic tradition established by the Hebrews. They put social forces under moral control. They remind us that atomic energy

and every other fruit of intellectual adventure must serve human welfare. They tell us that the state or a group organized for any purpose is not better than the individuals who compose it. They warn us that a technological civilization without controls growing out of the Hebrew-Christian religion is headed for catastrophe. They and the like of them are the gadflies of civilization.

The salvation of our people is not in national nor international law-making bodies and courts, necessary as they are. It is in the number of people who have a mind and a heart to order their lives in terms of goodness, beauty and truth, creeds and rituals notwithstanding.

The salvation of our people is not in the preservation of Greece or France or even the United States, much as we all desire it. It is in the number of people whose loyalties extend beyond national boundaries to include men of good will everywhere.

The salvation of our people does not depend on the maintenance in office of any leader or group of leaders. It is in the number of people who have dedicated their understanding and wisdom to vicarious living and have resolved to face each crisis with the spirit of the martyr.

Let us, therefore, put our faith in the character-building agencies about us. Let us demand of home, church and synagogue their supreme effort in building men of moral integrity and spiritual vision. Without such men our political machinery for handling domestic and foreign problems will fail. As the Hebrew prophets shifted the emphasis from ritual to character, from acts of worship to the life of the worshippers, so must we set our faith not in the machinery for the adjustment of human relations, but in the moral qualities of our citizenship, particularly those citizens who occupy places of leadership.

PERSPECTIVES IN RELIGIOUS TEACHING

ROBERT N. DuBOSE

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IT IS not surprising that there is such widespread interest in the relation between religion and higher education. Anyone who is even casually aware of the present condition of mankind knows that the question uppermost in the minds of all is the perennial religious question: What must we do to be saved? We know that the world is not the prosaic place which, in our complacency of twenty years ago, we imagined it to be. It is not essentially a market where men make their shrewd sales and prudent purchases and secure nests for their families. Rather it is a battleground of good and evil where light, shade and shadow are mingled together in everlasting and bewildering confusion; where characters appear, act their part and vanish like the shadows; where forces of destruction forever threaten, but where salvation is always a possibility. The problems of the day are urgent and ultimate; they are the problems with which religion at its best has always been concerned.

The world, as it is seen from one point of view, is inhabited with creatures, which seem to partake something of the nature of both heaven and earth, yet belong to neither, passing about on mysterious errands. When we move from this perspective the illusion vanishes and we are left oppressed with a vague conception of a vision, gorgeous and splendid, it is true, but vague, indistinct and baffling to our every attempt to analyze or comprehend it.

About us is being taught the infamous doctrine which abolishes the family, teaching men and women to esteem lightly that sacred institution which to us is the source of all that dignifies, adorns and embellishes life. How do we combat this shaft hurled against the purity and peace of society?

A little further along we see man by nature pure and self-sufficient, but by some means misery and confusion have been introduced into his world, and from this perspective there is hope that by some mysterious agency, of which no rational account is given, human nature will again throw off its shackles and revel in all its primal glories.

From another perspective we see men acknowledging no superior being but love, some pervading spirit of good, and to this abstraction he bows with reverence and offers up heathen adoration. Over this cold and cheerless system man robes his idol in rich apparel to charm deluded worshippers.

Now admitting for a moment (what it would be most difficult to prove) that these perspectives are harmless, that men in our day may entertain them and be guiltless still we cannot see of what service they would be in reforming the world. Do they dignify or ennoble human nature or better fit it to bear the burdens, share the conflicts, or perform the duties of life? Had man nothing to do on earth, to suffer or bear such dreams or philosophies might be cherished, but our lots have been cast differently. Too many have indulged in romantic dreams about the world and felt themselves at liberty to frame their own hypotheses concerning it and its destiny, its defects and remedies. Too many have taken upon themselves the task of reforming the world "purging it from every bond and strain." But how many of them have sadly failed in putting into practice their beautiful theories? They have often found new but sublime material to experiment on, and have been left to mourn that men will still continue to be men, to lament that the world will not lie passive in their hands and let them fashion it anew.

The countless theories which have been given mankind have each its own peculiarities. Many have been founded on false views of man's *nature* and *destiny*; they have all been planned in great presumption; most of them are entirely useless. Our world's thinkers and dreamers, architects all, have planned edifices which they declare will offer a safe retreat from all the beating storms to which we are now exposed, but they have placed them on an eminence inaccessible to man, and there they still remain with all their outward magnificence and beauty, but within cheerless, desolate and uninhabited. They passively beckon men to love the world even though the world hates him. They seldom challenge man to give "ardor to virtue and confidence to truth." In this spirit man often alludes in feeling terms to the misery, woe and fear which make up a large sum of present human existence.

There is much to move us to sympathy in our intercourse with

the world. The shouts of those who are rejoicing reach our ears, mingled with the groans of those who are suffering. The palace of the rich casts its shadows on the hovel of the poor. Before we have been long in the world we all find reason to exclaim with reference to its moral appearance, and especially has this been characteristic of those who feel within them the promptings of a spirit nobler and more ethereal than belongs to men of common mould. But he who would leave behind him a name dear to succeeding generations must go farther than this. It is possible to rise from the rigors of labor with no virtuous principle strengthened, no firm resolve implanted, no noble aspirations imparted.

Too often, in our Christian endeavors, we kindle a morbid sensuality, a restless disposition, which leads one to mope about like Hamlet and complain that all things are flat, stale and unprofitable. And if we imbue our minds with those sentiments we will spend our whole life in the paroxysm of a long, unquiet, fitful fever, and bear with stoic pride the ills of life which are inevitable, but every blow of chastisement that we receive will only exasperate us and lead us with daring presumption to look up and demand the reason the blow was given. This attitude or morbid, peevish and restless disposition must not be the end result of our present thinking. We must define the problem: What is the objective of the Christian religion and of our Christian religious teaching?

We know that the universal search for the answer to our question, "What must we do to be saved?" is taking place in other fields than conventional theology. The search covers the whole field from reason to religious irrationalism. To some it is best understood in terms of almost forgotten insights of traditional Christianity. Others search elsewhere. Whatever one's point of view, wherever one searches, it is clear that the pressing problem of the day is to assess the proper role of religious teaching.

THE DEVIL AND EDUCATION

EDWARD A. FITZPATRICK

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A RECENT issue of *Life* magazine contained two articles, one on the report of the President's Commission and the other, an extraordinary article, on the Devil. I would like to bring the two articles into relation under the title "The Devil and Education." For, say what you will, the Devil is the real problem facing education, and yet the "Old Boy" uses education constantly for his own ends.

The Report of the President's Commission on Higher Education, it is pointed out, is sponsored by "educators and distinguished laymen" but is really the work of the educational profession, principally from the Washington hothouse, and has the characteristic mark of all such products—more and more Federal money and more and more Federal machinery for doing anything. It saves thinking. This Commission is said to have come forward with a national solution to the educational problem.

The main issue that is raised is based on this premise, a high school education is a U. S. civic birthright and the conclusion is: Why not college, too? The statement is a little strong both as to the fact and as to the right. At least we are trying to provide the opportunity for something that is called a high school education—and who will say what the quality of high school education is.

The Commission makes the usual recommendation. We want more education. We want more money. There should be 4,000,000 college students and 600,000 students in graduate and professional schools in 1960. The Federal Santa Claus, establishing a "permanent civilian GI bill of rights," will provide perhaps 800,000 qualified needy undergraduates with scholarships of \$800 a year by 1960. Graduate students would receive \$1,500 a year if they were successful in competition. Community colleges, particularly junior colleges, would be multiplied; tuition in public institutions eliminated for the first two years and reduced to 1939 levels for upperclassmen. Federal subsidies would be given to

NOTE: A review of two articles in the issue of *Life* for February 2, 1948. The reference to the two articles is merely the springboard for discussing the more fundamental problem stated in the title.

public colleges and universities for buildings, salaries and current expenses. Such is the basis for the new American Utopia, by means of the easy solution of more education. And how pleased those who are interested in institutions as such will be with such a program: And those who want a real education will shake their heads sadly.

The editorial writer has some qualms himself. Not being too sure about the buncombe of educational statistics and probably having been deceived before, he makes clear that the President's Commission is responsible for the statements that 49% of our sixteen year olds have a mentality that could benefit by two years of college and 32% could benefit from four years. Though in theory and in practice the idea of what "two years" of college or "four years" mean is a strange conglomerate. The editorial writer is conscious of that too, for he speaks about colleges raising or lowering their "requirements for *whatever* they call their four years liberal arts degree." The editor says, too, that two years more of college "would be more humanizing than instantly freezing" in a rigid life pattern. What about "freezing" two years later? And how many graduates of four-year colleges do you think "freeze" now? John R. Tunis' "Was College Worth While?" is an amazing and neglected revelation of what happens to college graduates from so distinguished a school as Harvard. The concluding statement of the contemporary American ideology (hardly a philosophy) is accurate. "A basic principle of American democracy is the more education, the better. We cannot indefinitely afford not to have it."

Therein lies a fundamental fallacy of the Report of the President's Commission and much of contemporary American educational mythology. More of the kind of education that is being given in Russia to the masses is not good for a civilized Russia nor for the kind of world we think we want. The kind of education for death that Hitler was giving more and more of to Germany was certainly in part an explanation of the world tragedy that is Germany! Who will say that more of the *schooling* which we are giving in our colleges is what America *really* needs!

We have failed to realize that there are "educations" and "educations." If an education may save a civilization, it may wreck one. Such a potentiality and such an elementary fact are overlooked.

That recalls to my mind the effort of President Eliot of Harvard to get more money for public education. In a volume published in 1903 he states the great expectations from education, but the sad reality included:

. . . the prevalence of the barbarous vice of drunkenness and of gambling; the bad government, particularly in large cities, with ampler popular education; the patronage system in Civil Service; the popular consumption and apparent demand for quantities of daily reading matter, which is coarse, trivial, unimproving and in part immoral; for 'foolish, false or degrading narratives and fiction'; and for trivial spectacles, burlesque, vulgar vaudeville, extravaganza and melodrama; the easy susceptibility to medical delusions; in industrial strife which sought solution to social and industrial wrongs in stupid, wasteful ineffective strikes; the frightful proportion of unhappy marriages, sterile marriages, and marriages which result in few children.

I can hear you asking what about the Devil. Where does he come in? And judging by the article: Everywhere! Do you not call him "Prince of this world?" Perhaps he is the protagonist of all the forces and conditions education is—or should be—striving to overcome poverty, ignorance, intellectual pride and moral evil. Let us look at the article. Is this problem the peculiar problem of this age, or is it ever present, as old as Adam and as new as today. Just for one example take Carlyle's description of the conditions a hundred years ago (1833)—a similar "Everlasting NO" in which we find ourselves—the Zeitgeist.

Some comfort it would have been, could I, like a Faust, have fancied myself tempted and tormented of the Devil; for a Hell, as I imagine, without Life, though only diabolic Life, were more frightful: but in our age of Down-pulling and Disbelief, the very Devil has been pulled down, you cannot so much as believe in a Devil. To me the Universe was all void of Life, of Purpose, of Volition, even of Hostility: it was one huge, dead, immeasurable Steam-engine, rolling on, in its dead indifference, to grind me limb from limb. O, the vast, gloomy, solitary Golgotha, and Will of Death! Why was the Living banished thither companionless, conscious? Why, if there is no Devil; nay, unless the Devil is your God? (Sartor Resartus, p. 114-115).

It is the Devil who has created the real educational problem which we are facing and the President's Commission obviously

knows nothing about him and it does his work more effectively. And thus illustrates Baudelaire's dictum: "The Devil's cleverest wile is to make men believe he does not exist." It is a beautiful world that the President's Commission in their report presents, but is isn't the world in which we live—a world in which the human heart is "gripped by fear and a sense of helplessness unknown in any other age," but let us see some more of the wiles of the Devil as given in the article.

The old technique of Hell of seducing men to evil was abandoned or restricted for a better technique of seducing them through good. The Devil realized a new era began with the enlightenment when faith in the human mind supplanted Faith in God. Now Hell must write (inevitable) Progress on its banners and (naturalistic) Science in its method. "Intellectual pride which was the Devil's special sin, was perceived the sin of all mankind." "I saw," says the Devil, "that Hell had only to move with the tide and leave the rest to rationalism, liberalism, and universal compulsory education."

The Devil looks at the world—his world and finds it is "good" to him. He contemplates with satisfaction its corruption, its secular values, the "inhuman horrors of communism, socialism, and anarchism," its desperation, the "ultimate perversion of the highest powers of the human brain and scientific good for the purpose of total destruction."

If you don't like this description as the Devil's work, you can turn to the sociologist Sorokin and you will find little consolation in his description of the dominant culture of our time, which he calls sensate culture. If this is man's work, it looks very much like the Devil's work.

This is the educational problem of our day, and the *hothouse* educators with their White House halo do not realize it. This is what President's Commissions and all with responsibilities for education should be attempting to solve. Feeding the educational Moloch with more human "minds" is no solution of the desperately human need for insight, for love, for the realization of the highest within man. No placing of the State in a central place in education hiding behind the word "democratization" will change the fact that the individual human being is the center of education. No raising of banners with the word Progress, social,

material or cultural, can blind us to the fact that the only progress is the growth in knowledge and love of the human soul. Preoccupation with text books, with words—often idle words—or with formulas for two or four years more is nothing less than a waste of human life—and this is the greatest waste in the world. The greatest tragedy in present education is the revulsion of many of the talented and the dissipation of their energy in the doodling of contemporary education—and it is fortunate indeed that many are able to develop an immunity to its processes. It is the moral and spiritual nature that needs to be developed along with any scientific training so that a college training in Science would not be in a safe compartment alongside a kindergarten spiritual training. The greatest responsibility of a nation is the discovery of its potential genius and talent, to use Lester Ward's phrase, its evocation and its development.

There is a deeper insight into education which was significantly brought out by Lester Ward. It is the conception of the whole community as educator. This must not be identified with the conceptions undermining all education coming from the National Education Association which would bring the school method into the community, or turn over the social destiny of communities and the nation to school teachers in an organized way. Perhaps the way out of the dilemma is not to feed more people into the educational machine, but to make the community more educative—to make homes more educative, to make the political processes more educative, to make the social processes more educative, to make recreation—*re-creation*. To create, in short, what Lester Ward called "an educational environment." The increasing leisure makes this more imperative. Here is a task worthy of a President's Commission, worthy of the name.

Apaga Sathana. Get thee behind me. And please do not bother the President's Commission any more.

THE TWO-DAY VISITING LECTURER PROGRAM IN PRACTICE

DONALD A. MCKENZIE

ASSOCIATE PROFESSOR, UNIVERSITY OF NEW MEXICO.

[Formerly, Chairman, Committee on Visiting Lecturers, Coe College]

ONE of the very profitable innovations for which we have to thank our new president is the introduction of an annual lecture and concert series. The program is a practical adaptation of the Arts Program sponsored by the Association of American Colleges.

Because examination and vacation schedules, local attractions and sponsored institutes vary on each campus, it is not possible to rely exclusively on the Arts Program offerings. Many of the artists and lecturers made available through the Arts Program are limited in the period of time they can give to this worthy project, and it is difficult to avoid conflicts. It is the idea, originated by the Association, which has paved the way for the organization of such programs. The two-day visit should be adopted and fostered by all schools eager to vitalize the offerings of the regular faculty and to interest their students in what is being done elsewhere in the various fields of educational endeavor.

The program of the two-day visit which we have followed at Coe may be outlined as follows: On the first day of his visit our guest lecturer speaks briefly in assembly, has lunch with interested faculty members, and in the afternoon meets a class in the subject of his specialization. If he is a musician or artist, he gives master lessons, demonstrations, or criticisms; if a specialist in literature or science, he gives an informal talk to students interested in his field. On the second day he meets classes and individual students, suggests subjects of study and research, or advises with regard to future course work or graduate study. On the evening of the second day, our lecturer presents a formal lecture or recital, open to faculty members and students, and to the general public upon payment of a nominal fee.

Experience suggests certain modifications of our program which will in future net greater gains for our students and a better hearing for our lecturers. Next year we plan to have the

formal public lecture presented the first night of our guest's stay on the campus. Thus he might arrive about noon the first day of his visit, speak to one class in his field that afternoon, and attract many more students for his main lecture that evening than otherwise. This year it has been our experience that lecturers have been so generous in their assembly and class talks that students have felt (perhaps rightly) that the formal public lecture could be "cut" without loss.

We have been especially fortunate in our choice of lecturers this year. The pianist-composer, the literary critic, the artist and the scientist who have taken part in the program thus far have been extremely generous in expending the maximum time and energy with our students and faculty. Their visits have resulted in almost interminable discussions and informal talks, both in class and out. Many papers have been written and many speeches composed on subjects suggested by remarks and ideas gathered from our visitors' lectures and conversations.

Needless to say the faculty members especially interested in the fields represented by our speakers have been greatly inspired and some have received fruitful ideas for research, both for their own work and for that of their advanced students. From this most important aspect, therefore, the two-day visiting lecturer plan has been a marked success.

And such a plan can be carried out on a very modest budget. Individual lecturers of great merit are available at fees of from fifty to three hundred dollars. Part of the expense may be borne by student activity fees; the rest will be covered by public support, provided advertising facilities are adequate.

From the standpoint of advantage to the college community, it is important to choose as lecturers men and women who are willing and eager to spread their message among young people. We have been singularly "blessed" in this respect and do not hesitate to say that those speakers who are really capable and sincere will be happy to give unsparingly of their thought and energy to interested and receptive students. Obviously, the choice of visitors must be made with the greatest care. Big names are important, but they are not all-important. One man who is almost unknown in this country, for example, proved to be our most generous, most able, and best-received guest.

In writing to agents and to friends in the search for participants, it is extremely important to outline the whole program and to give a specific picture of what will be expected of the visiting lecturer. Further, we have found it helpful, after all formal arrangements have been made, to write an informal letter to our prospective guest, welcoming him to the school, assuring him of our interest in his comfort and well-being while on campus, and letting him know that we want him to feel absolutely at home. It is important, too, that he be met at the train both by the chairman of the committee and by someone with whom he can talk shop. Depending upon the time of his arrival, he may either be taken out to dinner or shown directly to his rooms on the campus; he is, of course, a guest of the college, with a guest room in one of the dormitories and *carte blanche* in the college refectories. From the start he should know, quite definitely, what is expected of him and should, on all occasions, have a mentor available to accompany him to the lecture hall, the auditorium, the dining room, etc. We have found that our visiting lecturer is pleased to be a dinner guest of faculty members interested in his field and not loath to talk about subjects of common interest. When time allows and the occasion warrants, a reception is arranged where the lecturer may meet informally with the faculty, the trustees and interested townspeople; when due regard is taken for the speaker's usual state of fatigue after a heavy day, these informal receptions can offer a welcome interlude in a busy schedule.

Among faculty and students alike our newly organized program has met with the heartiest approval; the faculty has been refreshed and stimulated, the student body inspired and spurred on to more thoughtful endeavor.

We owe a debt of sincere gratitude to the Arts Program, which originated the idea, and to our president, who had the foresight to put it into effect. Henceforth the Visiting Lecturer Program will be one of the great attractions of Coe campus life.

NATIONAL ROSTER OF PROSPECTIVE COLLEGE TEACHERS

BELOW is given the list of seniors recommended by member colleges as persons who should be encouraged to do graduate work with the idea of preparation for college teaching. These nominations are made in conformity with the program approved by the Association at its annual meeting in January, 1945. The chief features of the program are:

Arrangements will be made by the candidate selected, in consultation with officers of his own college, to enter graduate school for at least one year's training for college teaching. His studies during this first year will be carried on primarily from the point of view of preparation for college teaching rather than of meeting the formal requirements for an advanced degree.

Each college will be concerned with helping those appointed find a practical solution of whatever financial problems may be involved.

Each college will undertake to offer each candidate it selects a one-year appointment to follow immediately after the year's graduate work. During this year the one appointed will be given opportunities for "in-service training" by serving either as an Assistant in the department of his special interest—thus coming in close contact with experienced teachers,—or as an Instructor in charge of one or more classes under the supervision of a regular member of the department. Each college will determine the amount of compensation in each case, having in mind that the purpose of the arrangement is to provide opportunities for the one appointed and not to meet the institution's need for instructors.

At the end of this two-year period, as a result of his experience in graduate work and in the work of actual teaching, and with the help of his advisers, the student should be in a position to make a wise decision as to whether his life work should be in teaching, and if so, what type of further training he should undertake.

<i>State</i>	<i>Institution</i>	<i>Student</i>
Alabama	Birmingham-Southern College	Julien LeVerne Cagle
	Judson College	Carmen Botts

<i>State</i>	<i>Institution</i>	<i>Student</i>
	Tuskegee Institute	Robert N. Owens Phillip Raymond
	University of Alabama	Joyce Jackson Lawrence Malone
Arkansas	Agricultural, Mechanical and Normal College	Lois Knowles Felton O. Wheeler
	College of the Ozarks	Chester R. Hamzy
California	La Verne College	John Rodney Davis
	Occidental College	Jack G. Bell Paul Bullock
	San Francisco College for Women	Marcelline Chartz Rosemarie Lawder
Colorado	Loretto Heights College	Alicia Contreras Faith Kleber
District of Columbia	Howard University	George A. Ferguson Benjamin E. Handy, Jr.
Florida	Florida State University	Martha Peacock Harry Phelps
Georgia	Berry College	Samuel Hill Martha Perkins
	Paine College	Stewart Gandy, Jr. Bernice Josephine Tremble
Illinois	Knox College	Sterling Anderson Frank Carrico Gene Schwilck
	McKendree College	Harold Affsprung Clyde Funkhouser
	Rosary College	Denise DeLano
	St. Francis Xavier College	Joan Hertel
	Southern Illinois Uni- versity	June Fulkerson Harry McMurray Frank Moake Karl Plumlee Clem Wiedman
	University of Illinois	George V. Guy David M. Jackson
	Wheaton College	Herbert Eggleston Harold Gordon
Indiana	Butler University	Louis Hasenstab Howard Kirk
	Evansville College	Marvin Hartig Robert Plane
	Franklin College	Thomas D. Hathaway Joan Tash
	Goshen College	Robert C. Buschert
	Valparaiso University	Arnold Koschmann Lester Lange

<i>State</i>	<i>Institution</i>	<i>Student</i>
Iowa	Iowa Wesleyan College	James Hawkins Rodney Hickox
	Morningside College	William Briggs Joyce Tronsrue
	William Penn College	Merlin Taber
Kansas	Bethel College	Melba Goering Gordon D. Kaufman
	Mount St. Scholastica College	Anna May Scott Mary Beth Wolters
	University of Wichita	James A. Fitzpatrick George Thacker
Kentucky	University of Louisville	Fred Bornhauser Kenneth Kolb Jack Meisberg
Louisiana	Centenary College	James Dunbar Harry A. Lazarus
	Newcomb College	Denise Reineche Pearl Singerman
Massachusetts	Regis College	Mary Duval Pauline Nelson
	University of Massachusetts	Garland Booker Bass
Michigan	Kalamazoo College	Cecil F. Dam Betty June Kuenzel Margery Sebright
Minnesota	Augsburg College	John Hanson
	Carleton College	Winston F. Crum Rhoda Tanner
	Concordia College	Ray Farden Peter Tengesdahl
	Macalester College	Dorothy Dyson Donald Stevenson
	St. Olaf College	Daryle Feldmeir Jean Strom
Mississippi	Millsaps College	Dean Calloway Kinchum Exum
	Mississippi State College for Women	Fairie Lyn Carter Hazel George
	Mississippi Southern College	Fred Brooks Charles Keys Eric Thurston
Missouri	Central College	William Henry Chiles Jean Price Eisenstein
	Culver-Stockton College	Jay S. Thomas
	Missouri Valley College	Earl Luboeansky Earl J. Schweppe
	Rockhurst College	Michael N. Ingrisano, Jr. James E. Monahan

<i>State</i>	<i>Institution</i>	<i>Student</i>
	Tarkio College	Max Adams Duane Bay
	University of Kansas City	Wendell S. Johnson Jack S. Romine
Nebraska	Doane College	Edward F. Saunders
	Duchesne College	Adeline Coad
	Hastings College	Donald Hughes Robert Northrup Don Regier Jeanne-Marie Widergren
	Midland College	Carl Smith
New Jersey	Georgian Court College	Kathleen Becker Virginia Walsh
	St. Peter's College	William R. Crotty Gustave Kirsch
	Upsala College	Paula Marie Anderson
New York	Clarkson College of Technology	Robert Given Rolland Simonette
	College of the City of New York	Seymour Menton Stephen A. Moore Marvin Spevack
	College of New Rochelle	Dorothy King Therese Scott Rosemary Smith
	College of Saint Rose	Caroline Marie Connors Mary Patricia Maguire
	Hartwick College	Paul Curtis Marvin J. Parr
	Manhattanville College	Phyllis Carbone
	New York University	Ernest Koenigsberg Bernice Nachman Jay H. Smolens
	Notre Dame College	Anna Scamardella Joan Quick
	Russell Sage College	Marguerite O'Connell Grace Pozefsky
	St. Bernardine of Siena College	Robert Edward Nolte Thomas Aloysius Whalen
	St. John's University	Anthony Gallagher John Saal
	St. Joseph's College for Women	Rosemary Glimm
	Sarah Lawrence College	Hans Rogger
	Union College	Edward V. Chmielewski Edward J. Craig Charles F. Crampton Donald R. White
North Carolina	Agricultural and Tech- nical College	George Gail Nathaniel Morehead
	Davidson College	M. H. McGlamery Alfred Scarborough, Jr.

National Roster of Prospective College Teachers 321

<i>State</i>	<i>Institution</i>	<i>Student</i>
	Duke University	Jesse Harris Proctor, Jr.
	Elon College	Joseph Franklin McCauley John Faughnan Russell
	Greensboro College	Josephine Hartman
	Guilford College	Jennie Norman Cannon Samuel Greene Wilson
	Meredith College	Frances Alexander Gloria Mayer
Ohio	Bluffton College	David Rosenberger
	College of St. Mary of the Springs	Sally Schell
	Mary Manse College	Rose Marie Doepker Rose Marie Kwapich
	Wilberforce University	Maxine E. Broyles J. King Chandler Martelle Trigg
	Wittenberg College	Jesse D. Humbert Lane D. McCord
Oklahoma	Oklahoma Agricultural & Mechanical College	William A. Hixon Lee Knox
	Phillips University	Sheldon E. Elliott Jacquelyn Snyder
Oregon	Linfield College	Albert Skaggs
Pennsylvania	Albright College	Donald Fornwalt Laurence H. Haag Robert H. Harp Paul Jensen Walter Keller Richard B. Posey Elizabeth Shroyer Lois Taylor David Voigt Stephen Winter
	Beaver College	Ruth McFeeter
	Cedar Crest College	Sara Jane Best
	College Misericordia	Patricia O'Grady Esther Spangenburg
	Duquesne University	John T. Stratton Thomas C. Winski
	Haverford College	Charles Seymour Alden
	Immaculata College	Simone Durbec Leah Porturas
	Juniata College	John S. Schell
	Lafayette College	William F. Anderson George L. Buckley Charles S. Felver
	Lebanon Valley College	Theodore Keller John Henry Light
	Moravian College for Women	Doris Helms

<i>State</i>	<i>Institution</i>	<i>Student</i>
	Muhlenberg College	Earl W. Feight, Jr. James D. Reppert Louis R. Rossi
	Pennsylvania College for Women	Amy M. Gage Elizabeth Johnston
	St. Vincent College	Walter A. Shedlock
	Susquehanna University	William S. Clark
	Rosemont College	Margaret Jacobsen Barbara McCambridge
	Thiel College	John Filsinger
	University of Scranton	John F. Clarke Eugene Fontinell
	Westminster College	Richard H. Stewart Joseph Thompson
South Carolina	Coker College	Marilyn Brabham Rosa Henderson Betty Yarbrough
	Converse College	Doris Lefler Ralph Osthoff
	State Agricultural and Mechanical College	Lewis C. Roache Seleda Eugenia Turner
South Dakota	Dakota Wesleyan University	Fern Bruget Harvey Peterson
Tennessee	Fisk University	Josephine A. Holloway Betty Jordan Johanna Smith
	King College	George Fletcher Beachel Houston
	Milligan College	Donald C. Pearce Duard Walker
	Southwestern at Memphis	James R. McQuiston James E. Roper
	Union University	Mary Frances Mays Betty Jones Pearce
	University of Chattanooga	James B. Foxworth
Texas	Abilene Christian College	Lewis Fulks Don Hardage
	Baylor University	Ruby F. Cheisa Guy H. Dalrymple
	Howard Payne College	Frank Huggins Kenneth Miller Twila Miller Mary Bess Polk Clyde Vinson Helen Westbrook
	Southwestern University	Roger M. Busfield, Jr. Joseph Payne Stewart C. Van Orden

<i>State</i>	<i>Institution</i>	<i>Student</i>
	Texas Christian University	Betty Jean Davis Jenny Lind Porter Ona Roberts
	Texas College of Arts and Industries	Harold Gardner William H. Leckie Dono William Moore
	Trinity University	Fred R. Crawford Shirley Schweitzer
Utah	University of Utah	Russell Bjorklund Milton E. Wadsworth
Vermont	Middlebury College	Oliver Andrews Antonio Cazemiro Frank Hamlin
Virginia	Bridgewater College	Glenn Walter Suter
	Lynchburg College	Paul Waters Mervyn Williamson
	Randolph-Macon College	Clare Marden Cotton John Edward Miller
Washington	College of Puget Sound	Robert B. Pearsall
	Whitman College	Théodore Applegate Maynard Cutler James Esary
West Virginia	Bethany College	Marjorie Cole Arthur Laughner
	Fairmont State College	Alice Perez James F. Shaffer
Wisconsin	Beloit College	Robert Fossum
	Carroll College	Virginia Drew
	Milwaukee-Downer College	Betty Fass Gloria Zander
	Ripon College	John N. Zneimer
Maryland	Saint Joseph's College	Thelma Pucci Jeanne Smith

From time to time favorable comments, concerning the value of the National Roster, come both from college administrators and beneficiary students. Typical is the following from the dean of an outstanding member college:

You might be interested to know that the three people whom we have recommended under this plan have made brilliant records in graduate school and the one who has returned to teach for us has done a most acceptable job.

AMONG THE COLLEGES

CULVER-STOCKTON COLLEGE is one of the three Missouri colleges named as beneficiaries of the will of the late William H. Dulany in the sum of \$100,000 each. The other two colleges are William Woods and Christian.

FRANKLIN AND MARSHALL COLLEGE has announced that the Campus Development Program has been over-subscribed by more than \$100,000. A year ago the college inaugurated a campaign for \$600,000 to provide additional facilities for a number of departments. Specific projects were to be a wing for the Fackenthal Laboratories and the reconstruction of Stahr Hall, combination administration-classroom building.

LA VERNE COLLEGE announces the building of a dormitory for men. It is to be named Isaac J. Woody Hall in honor of their custodian of buildings and grounds who has given the college unusually faithful service since 1923.

LIVINGSTONE COLLEGE has reported Founders' Day contributions totaling \$45,056.38. In addition, the college dedicated an \$85,000 teachers' apartment building.

MICHIGAN STATE COLLEGE is conducting a Basic Communication Workshop this summer, from August 2 through August 20, on the campus at East Lansing. This three-week program is designed for teachers of writing and speaking, on both the secondary and college levels. Participants in the workshop may earn five graduate credits in education. In addition to faculty members from the universities of Columbia, Iowa, Minnesota and Wisconsin, regular Michigan State College faculty members will speak at general sessions, participate in discussion groups and consult with students engaged in individual study.

MILLSAPS COLLEGE received a check for \$50,000 from the General Education Board of the Rockefeller Foundation to match \$200,000 which the College has raised in the last two years. Mrs. Bert V. Stiles, daughter of the late Professor G. W.

Huddleston, has created at Millsaps College a \$1,000 scholarship in memory of her father and brother, George B. Huddleston.

NORTHEASTERN UNIVERSITY has acquired 170,000 square feet of land adjacent to the university plant that will be developed into an outdoor gymnasium and auxiliary parking area. The acquisition of the large tract of land is a part of Northeastern's expansion program which included the recently dedicated \$1,225,000 Student Center Building, third unit of a proposed six-building plant.

OCCIDENTAL COLLEGE announces a gift of about \$75,000 from anonymous friends for the establishment and endowment of an annual campus and community lecture series to be known as the Remsen D. Bird Lectureship. The general theme of the lectureship will be "The College and Society." Provisions of the gift call for the annual presentation of one or more distinguished speakers, each delivering a series of addresses in his special field.

POMONA COLLEGE received gifts totaling \$162,324 during a seven-month period ending January 31. In addition, \$136,511 has been contributed to date toward the building of a college war memorial gymnasium, and it is hoped that the total of \$225,000 can be raised by the end of this year.

ROLLINS COLLEGE has established the Weddell Professorship of the Americas, endowed by a \$100,000 gift from the late Mr. and Mrs. Alexander W. Weddell. The professorship will be devoted to the teaching and correlation of courses dealing with the history of the Western Hemisphere.

ST. THOMAS COLLEGE has dedicated its \$1,500,000 science building, Albertus Magnus Hall, in time for the opening of September classes. This is one of the finest school buildings of its kind in the country, and enables the college to avoid having to turn away any student who meets the minimum academic entrance requirements.

UNIVERSITY OF CHICAGO recently received a grant from the Carnegie Corporation of \$60,000 payable over three years for development of teaching materials for use by labor unions.

UNIVERSITY OF SOUTHERN CALIFORNIA is offering its third summer workshop in Intercultural Education June 21 to July 30. The program will provide (1) guidance and practice in planning active programs for improving inter-group relations in schools and communities; (2) opportunities to develop needed materials; (3) contacts with community leaders in health, housing, education, police protection, recreation and in minority groups, religious groups and other organizations and agencies; (4) contacts with consultants in Sociology, Psychology, Anthropology, Social Work and Education.

WESLEYAN COLLEGE has received \$100,000 from the Bibb Manufacturing Company, a contribution towards its Second Century Fund of \$2,000,000 for endowment. The directors of the textile company made the gift in honor of William D. Anderson, chairman of the company and a trustee of Wesleyan, who himself made a gift to the college of \$100,000.

NEW COLLEGE PRESIDENTS

Atlantic Union College, South Lancaster, Massachusetts. L. N.

Holm, principal, Broadview Academy, La Grange, Illinois.

Barat College of the Sacred Heart, Lake Forest, Illinois. Mother Margaret Reilly.

Clarkson College of Technology, Potsdam, New York. Jesse H. Davis, acting president.

Colorado State College of Education, Greeley, Colorado. William R. Ross, professor of education and superintendent of buildings and grounds.

Dominican College, New Orleans, Louisiana. Sister Mary Louise.

Georgia Teachers College, Statesboro, Georgia. Z. S. Henderson.

LaVerne College, LaVerne, California. Harold D. Fasnacht.

Loras College, Dubuque, Iowa. S. D. Luby.

Michigan State Normal College, Ypsilanti, Michigan. Eugene B. Elliott, state superintendent of public instruction, Michigan.

Morgan State College, Baltimore, Maryland. M. D. Jenkins, professor of education, Howard University, Washington, D. C.

North Carolina College at Durham, North Carolina. Alfonso Elder.

Seton Hill College, Greensburg, Pennsylvania. William G. Ryan.

University of Denver, Denver, Colorado. James F. Price, acting chancellor.

University of Dubuque, Dubuque, Iowa. Rollo C. La Porte, Pastor, First Presbyterian Church, Phoenix, Arizona.

University of Massachusetts, Amherst, Massachusetts. Ralph A. Van Meter, acting president.

University of Omaha, Omaha, Nebraska. Philip M. Bail, dean, College of Education and director of the Division of General Education, Butler University, Indianapolis, Indiana.

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